



*Pax et bonum.*

# THE FRANCISCAN

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THE FOUR MINISTERS

*Brother Geoffrey, Brother Paul, Brother Michael and Brother David  
photographed at a meeting in the United States last December.*





## Living Stones

**T**HE Second Vatican Council in its Constitutions on Religious says that the key to renewal is for communities to return to the original vision and ideals of their founders. The American Province of S.S.F. has the unusual privilege of marking its fiftieth anniversary within the lifetime of its founder. Father Joseph O.S.F. has specially contributed an article which helps us to see how the foundation was indeed a response to the challenges of its own day. Another article traces the passage of these fifty years.

Quite properly we do not claim Saint Francis as our founder but as our patron, yet it is also true that we need constantly to return to the original vision of Saint Francis himself rather than to the centuries of development of Franciscanism. Saint Francis spoke to his own day and age ; if we are to speak to ours it must be in the wider context of the church and the world today. So we include articles on the Episcopal church in its historical setting, and against the backcloth of the United States in 1969.

Above all, the way of Saint Francis was a way of affirmation : a saying Yes to the whole world as God's world, for there is no part of it that God has written off as a dead loss ; a saying Yes to every man as God's man, for there is no person for whom Christ did not die and rise again, no one whom Christ wrote off as irredeemable, no one in whom Christ is not potentially incarnate and active, only awaiting recognition.

A fiftieth anniversary is an occasion for a grateful retrospect of God's loving providence. It is not a time for setting up monuments to the past, but for preparing ourselves yet again to renew Saint Francis' way of affirmation in the world of today and tomorrow, as living stones.

## The Minister General's Letter

GOOD SHEPHERD FRIARY,  
ORANGE CITY,  
FLORIDA.

11 January, 1969.

My dear friends,

I am at present visiting our house in Florida, where Brother Adam will soon be coming to live with some of the Novices for their further training and also to explore future work in this part of America, and I am enjoying the warm sunshine even though it is not quite up to usual Florida standard.

During this visit to this Province, I am going out a good deal more than was possible on my last visit. The main purpose then was to get to know the American Brothers and to share the life at Little Portion and as I have told you before I had a very useful and happy time and received great help and encouragement from them all. This time I am trying to get to know more of America and of the Episcopal Church and am also having opportunity to see something of other Religious Communities, both Episcopal and Roman Catholic.

But before I write anything else I do want to tell you what a great joy to us all it is that the Reverend Mother of the Poor Clares of Reparation and her Nuns have decided to become the Second Order of S.S.F. in this Province. Very rightly the Reverend Mother felt that no hurried decision should be made by them but now after careful thought and much prayer that decision has been made. I do ask that you thank God and pray much for our Sisters P.C. Rep. in their Convent at Maryhill, Mount Sinai. They are our nearest neighbours at Little Portion. As with our Community of Saint Clare at Freeland we do need them and their life of hidden prayer and costly enclosure—at present they are the only enclosed women's Community in the Episcopal Church in America. On his visit to the Nuns our Pacific Protector, Archbishop Philip Strong, told them how much the Church and S.S.F. needed and relied on their life of prayer. Like the Clares at Freeland they also, I am thankful to say, maintain, and believe in maintaining, a strict enclosure. Also like C.S.Cl., they, as the Second Order, will have their own Constitution and Chapter, etc., and for the present have asked me to be their Warden. Their connection with



the English Clares will be that of Sisters in love and prayer but unlike the active First Order there will be no interchange of Nuns or visiting of each other.

This issue of *THE FRANCISCAN* is to be mainly about the American Province so that all of you in the other two Provinces may know more of the history of the O.S.F., of the life and work of the Society in America and of what are the hopes here for the future.

On 20 September of this year there is to be held in New York a celebration of the Jubilee of the founding by Father Joseph of the S.S.F. I have just had the joy and privilege of visiting Father Joseph in Tucson where he is Professor of Theology at Tuller College—which is run by the Community of the Teachers of the Children of God—a large and growing Community for Women which has founded several schools in this country and recently has opened one in an Indian Reserve. I was the guest of the Reverend Mother and Sisters at Tucson, and it was a happy and enjoyable and very useful visit. I could wish that Father Founder were in better health ; but considering his health and growing blindness I found him in good heart and I am most grateful to him for his loving and courteous receiving of me. We all hope that the September celebrations will show him what regard and affection the Society and Church and his many friends have for him and how they value his life and witness.

Other visits have included one to the Graymoor Friars, whose newly elected Minister General met Brother Peter in Italy and through whom the contact was made for me. Brother Philip and I had a great welcome there. I have also been to see the Norbertines at Paoli in Pennsylvania where I was allowed to conduct a quiet day for some one hundred and seventy people—Roman Catholics, Episcopalians, Presbyterians and Methodists. During the day there was a celebration of the wonderful new Roman Mass, a service of Penance, and it all ended with my celebrating our English Series Two Holy Communion Service. It was an unforgettable day for me. The Norbertines allowed me to share their life and worship for several days. They say a three-fold office, which is worked out each day with a special theme and which is very alive, stimulating and devotional. The Sub-Prior took me to a committee meeting in Germantown which met to prepare plans for a big ecumenical conference which is to take place this summer and to which they hope such world-famous speakers as the Prior of Taizé and others will come. The Monseigneur

very graciously asked me if I had any opinion about it, and I felt that I had to say that I wished that it were more directed to the ordinary churchfolk and not so much to the experts, as are so many of these conferences. It is surely the rank and file of Christians who will have to live out a meaningful way to real unity, even though we need the guidance of the expert theologians too. I hope to speak on these lines at an Ecumenical Service at Graymoor, and at Saint Mary the Virgin in New York, in the next few days.

Some of you may know that the Sisters of Charity from Bristol, with the Community of Jesus of Nazareth at Westcote, have very bravely undertaken to staff the Saint Jude's Ranch in Nevada, near to Las Vegas, and I was able to be with them for a few days. I am filled with admiration for their work with these children: about thirty boys and girls from the age of nine or so to eighteen. They need special care and much love and these the Sisters are giving to them. Sister Rosalie S.C. is the Sister in charge—the Founder is a T.O. Priest, the Reverend Jack Adams, and there is a resident Chaplain. One Sister boxes with the boys very efficiently and races about the Ranch with the boys on their miniature motor-bike!! I loved every minute of my stay and it ended with a morning at the Las Vegas Ice Palace, where the kids were the guests of the Manager and where they enjoyed skating, with the Sisters sliding down helter-skelters.

Another exciting time for me was as the guest of our T.O. priest, David Burt, at Waltham, where I had to preach and meet people. Nona Hull, another Tertiary who is an expert on the Sabatier Franciscan Library in Boston, took me around a good deal; to Concord, to the Sisters of Saint Margaret Nursing Home in Boston where I saw on colour T.V. the Apollo blast off; to see the Sabatier Library where I was able to make Xerox copies of some of the documents; and also to see work in the coloured section of Boston where, amongst other things, she has founded an exciting negro school. The American T.O., like their Brothers and Sisters everywhere, do great work, and outside Tucson I saw a home for girls run by another Tertiary, Marie J. Hayes, who also does a full time teaching job. It reminded me of Mary Heath and her work in Bristol.

Another high-light was being present at the Jubilee of Father Whitney Hale's ordination to the priesthood. Father Hale celebrated, assisted by his two priest sons and his priest son-in-law and Mrs. Hale was there with her daughter and daughters-in-law and fifteen grand-



children. The Hale's are long standing friends of S.S.F. and especially of Brother Michael. It was a thrilling day and the next day I was allowed to give a quiet day for T.O. and others at the Advent Church.

May this year of 1969 be a better one for all.

With my love and prayers,

*David S.S.F.*

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*Minister General.*

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## Quarterly Chronicle

*Brother Michael writes :—*

**ENGLISH PROVINCE** I have had many letters from Tertiaries, Companions and friends of the Community who feel disturbed and confused about the scheme of Unity for the Anglican and Methodist churches. Many of them have tried sincerely to study and understand the scheme, and there is no end to the amount of advice being given on how to vote ; what side to take. The incredible thing is that the Unity Scheme has already succeeded in dividing not only the Anglican but the Methodist church as well. Interestingly, and perhaps importantly, the divisions appear to have little to do with churchmanship ; there are ' high ' and ' low ' in both camps. Rather does it seem as if the issue is one of morality, even of truth. I cannot answer for the Methodists, but in the Church of England the question most frequently asked is : ' Is it honest, this Scheme, are we saying one thing and doing another, or doing one thing and meaning another ? '. The words most used to describe the scheme—by both sides, for praise or blame—are : ' ambiguous ', ' expedient ', ' compromise ' ; and as opposing countries in time of war are apt to claim that God is on their side, so rival camps in this

matter are liable to claim the guidance of the Holy Spirit as leading them to a greater truth. It would be impossible and wrong to try and argue the case again in this small space ; but the brethren have spent many hours studying the scheme and, like the rest of the Church, are divided concerning their conclusions. I *did* fear at one time that it might divide the Community in this Province—a foolish lack of faith (though I think far too little consideration has been given on the possible effect of the scheme on Religious Communities).

I have tried to consider carefully the opinions of four Catholic Bishops : the Bishop of Ripon—a Franciscan scholar, ecumenist and friend of our Society—and the Bishop of Willesden, who are against it ; and the Bishop of Exeter—our Bishop Protector—and the Archbishop of Canterbury, who has always loyally supported us, who are in favour of it. It seems that it is possible for a family, any family, and certainly our Franciscan family, to have divided opinions on this matter. May it not be that it is through this tension that the Holy Spirit is working 'to lead us into all truth' ? Whatever the result of the voting this summer, there will remain a body of men who, though still divided in opinion, have been brought to a deeper realisation of the pains of disunity and, surely, to a greater determination that we should finally be one visible Body in Christ. Provided we are honest in our decisions, I cannot but believe that in this matter God will use our mistakes.

Ambiguities ? Yes of course they are there, and sometimes look perilously like deceit. An outstanding example is the use of the word 'Presbyter' (and on this, as well as other points, Chancellor Garth Moore argues clearly and persuasively against the scheme in the November issue of *Theology*), but a closer consideration of the Ordinal and the Service of Reconciliation makes it clear that there is room for continued discussion, not merely on the title of a priest but also, more importantly, his role and function.

Again there appears to be something like 'double think' over the laying on of hands, and there is no doubt at all that Bishops and Ministers will interpret the action and wording in different ways. Yet once more, in the time that follows the Reconciliation there will be many years in which those interpretations may themselves be recognised as part of our growing understanding of the fulness of the



priesthood practised by all men, and given a particular significance in the office of some.

The crux of the matter seems to be very much in the faith and good will of the two churches, that is : two groups of Christians, all of them members of the Body of Christ, who have agreed together. Their agreement cannot be seen only in the words used to interpret particular aspects of their faith and practice, no matter how important, but in a faith which is grounded in *Christ*, and in his Will and Prayer that the Church may be one.

The modern movement towards Unity is little more than fifty years old. In that time, the few who remained faithful to this ideal and who worked for it, believing that Unity is important above all things for the mission of the Church on earth, have seen miracles of growth in understanding and truth take place, so that now all the churches are one in their longing for it : not just a few clergy and laity who were once thought of almost as cranks, but the vast mass of believing men and women.

We look for a Unity based on truth according to the will of God. For this reason, the Unity scheme is allowing for a long period of growth together before it is made final, perhaps as long as the fifty years it has taken to bring us so far. In that time I cannot doubt that the World and the Church will change as radically as it has since the Edinburgh Conference in 1910, which seemed to start the whole movement going. What is asked for is that we should trust the Holy Spirit, in that time, to fulfil the work he has begun in us. Though we may have serious doubts about the details, no matter how significant, can we really doubt the grand strategy of God who can overrule and use our failings, so long as our hearts are truly set on the Unity of the Spirit in the bond of Peace ? The Community cannot have a common mind on how it will vote ; it *can* have a common determination (and please God it has already) to long and pray for the Unity of the Church, to be used in whatever way God chooses to bring this about, and to trust in the power of the Holy Spirit ' to lead us into all truth '.

During March and April I shall be in Africa, and hope to spend some weeks in Zambia with our brothers and sisters there. Matters concerning the Province will be looked after by Brother Bernard and Brother Silyn—but as it will not be possible to forward much mail to me, I would be grateful if it could be kept to the minimum.

Over the past few months, the brothers have been studying the **CERNE ABBAS** Anglican/Methodist Scheme. In fact two groups have been having weekly meetings on Fridays, the main purpose being to help every brother to become acquainted with this plan for reunion and the issues involved, so that each could reach his own decision. Amongst the guests that have stayed at the Friary recently was Canon Bernard Pawley, who gave us a very enlightening session on Vatican 2, and which was made all the more interesting by the presence of two Roman Catholic friends—namely : Father Richard of Caldey Island and Father Peter Webb of Dorchester. It was a joy to have them. Another welcome guest was Mr. Tom Driberg, M.P. for Barking. He was one of the Anglican delegates at Uppsala, and we were again fortunate in having a first hand account of the Uppsala Conference. Both these lectures, and the reading of the Lambeth Conference report in the refectory during supper, have brought us up to date with these major discussions within the Church.

Brother Angelo made his Life Profession on 27 November—a very impressive occasion—and the kitchen brothers provided an excellent buffet lunch, for which our guests were able to join us. We have also had two novicings recently, Brother Arthur on S. Francis Day, and Brother Norman Paul on the Feast of the Epiphany. Both of them will shortly be going to the Glasshampton Friary, as well as Brother Godric.

We have had a wonderful Christmas, and the generosity of our many friends has again been quite outstanding. For this we are profoundly grateful. On the Friday after Christmas, many of our local friends came to the entertainment which was provided by the brothers, and it was quite up to the standard of any in previous years. Not least was the concluding item—a skit on *Barchester Towers*—featuring the bishop, Mrs. Proudie and Mr. Slope.

Brother Adrian returned from Africa on Christmas Eve, and he has obviously much enjoyed his tour, and also the work he was doing. The brethren heard a very vivid account of his experiences one evening in the following week. Brother Basil has also returned from visiting his parents in Rhodesia, and he has brought a very attractive and playful little 'bush baby' for the boys in Bernard House.

Many will no doubt lament the disappearance of one of the oldest pillars of this Friary !! This is the Old Oak Tree at the top of the avenue, said to be about one hundred and eighty years old by those who took the trouble to count the rings ! It had to be felled on account of fungus and deterioration.

The tea on some Sunday afternoons in Saint Bene't's Church, **CAMBRIDGE** followed by a speaker, has proved worth doing. The large Sunday afternoon meetings were shrinking some time before we left the bigger house, but in its way the group of twenty to thirty people, who came to the three meetings last term, were quite as valuable. On the whole now we work with speakers from closer at home, rather than those from much further away who might feel cheated facing only a small audience !

We have been in touch with considerably more undergraduates than formerly. More guests have been coming to meals in the house and we have enjoyed their coming.



From the Political Register we have discovered that apart from the Colleges and the Old Addenbrooke's Hospital only about two hundred people live in the parish. Many of these have been visited by Brother Edmund more thoroughly and more hopefully than ever before.

Through our membership of Saint Bene't's Church we have been drawn into the discussions of the Anglican/Methodist Re-Union plan. The clergy are to cast their votes at a special meeting of the Diocesan Conference on 11 January. The laity are represented, some may feel quite inadequately, at the Diocesan Conference, by their lay representative. At his request all names on the Electoral Roll were circularised, with the result that a 'large majority' assented to the four questions in support of the plan. These questions will be put to the Diocesan Conference.

We have also, through the Church, been drawn into a plan to strengthen the work of Christian Aid in Cambridge. The Parochial Church Council has guaranteed support of £25 for three years, beyond any gifts from alms. Many other churches have enthusiastically supported this plan. A paid Secretary has been appointed, and an Office may have already been found. The possibility of a Christian Aid shop lies ahead.

*Brother Anselm writes :—*

**HOOKE** Since last writing, much has happened. The Goddards have left Hooke, and our new neighbour, Major Hill, who was taught at his Prep. School by Brother Simon, hopes to raise trout instead of water cress. This is still in the future as he has not moved in yet.

The Museum exhibition was a great success, thousands of people signed the visitors' book and the opening was accompanied by a very nice sherry party. We are grateful to Roger Peers, the Curator, for this opportunity and for his generosity with time and in other ways towards our boys.

Ian Johnson won the Cricket Shield last summer, and the team had a very successful season against our traditional opponents.

Open Day was perhaps a bit quieter than usual, but it was good to have Mr. Bryce from Beaminster who has sold us shoes for many years, but has never before been able to come—he has now retired.

In June Roger Grineau, Stephen Mace and Ronald Jones spent a fortnight with me in Guernsey—under canvas. I found out a lot of things I never knew before about caves and fortifications, and we are grateful to my patient aunts who lent us their ex-vegetable garden. In September Robert Gray, Paul Billings, Peter Kalicki and I headed north in the van for a tour of Scotland, including a brief stay on the Isle of Skye, and a game of golf on the Princes Street Gardens, Edinburgh.

In August Peter Kalicki, Paul Billings, Stephen Mace, Peter Marks and Peter Sivewright and Paul Hurley left, and we seem for the time being a very young school. Peter Marks is going to a day school at home, the others have started work, Peter Kalicki and Paul Billings are living at the Gatehouse.

Games have been enlivened by the new outdoor play space next to the gym which in the summer will be a tennis court. Metalwork, woodwork and art flourish, the latter under the guidance of Joan Pritchard who came to help in Leo in July and has since blossomed into our art teacher—she is a professional artist and designer and an old friend of many work parties.

Brian Williams spent a few days here in November between jobs. John Griffin called in to see us, his last visit as he is emigrating to America to take up a position with the Anglo America Chemicals Incorporated at Cape Kennedy. Phillip McCall had a few days holiday with us in August. Graham Tiencken who is now in the Army writes from Bristol.

On the last day of term the Chairman and Mrs. Wordsworth came to lunch and the Chairman presented the Frank Rousell Memorial Cup for Sportsman of the Year to Robert Gray. He also presented the Duke of Edinburgh Award Bronze Medal to Robert Gray and Ian Johnson, and Football Colours to George Bennett, Robert Gray, Ian Johnson, Raymond Palmer, Winston Shaw and Nicky James. We also had the pleasure of Brother Owen's company.

The Pageant this year at the West Ham Central Mission owed a great deal to Colin Hodgett's part of the script, and to the excellent music of Michael Lehr and the 'Reflections' Group. It revealed a great range of talent in the congregations and did much to bring people together. After the Roman Catholic Mass in the Week of Prayer for Christian Unity, it was noticeably S. Philip's and the Baptists who got together. The service to mark the seventy-fifth anniversary of the founding of the S.D.C. was a great occasion with over fifty religious present (including Bishop Trevor Huddleston, who preached). S. Philip's really came into its own and many came from afar to be present. Now we are getting down to the bread and butter of Lent.

To Brother Kevin's horror, dust is everywhere, in the house that is usually kept so immaculate and shining. This is because the alterations have now started in earnest. Brother Harold and Brother Nathanael with their assistants, have removed walls and ceilings, and the Instructors and Students from the Ashington Technical College Building Department have constructed a magnificent staircase from the front door to the guest wing. The next job is to alter the direction of the main staircase, and to make a self-contained front hall, which up till now has been an annexe of the main stairs, both draughty and noisy. Because there is so much structural work being done, it has been pointed out by the architect, that this is the golden opportunity to alter and extend the central heating system of the house, so Brother Cuthbert has made his presence felt by removing floor boards in passages all over the place, and turning the Bishop's Room into a central plumbing shop. By the end of February the work should be completed, and will make the House far more convenient, as the guests will have more freedom, and the Brothers a proper enclosure.



When the operation is completed, Brother Harold is going to Glasshampton, to follow what he has long known to be the right way for him, a more enclosed life of prayer and a fuller Office, than he is able to have in a house like this. His going will be a very great loss to the house. We are also losing Brother Anthony to London, and Brother Benjamin to Glasshampton. For Brother Benjamin, leaving Alnmouth is really like leaving home in a double sense, as his family live so near here that we can actually see his house in Amble across the bay from the Friary.

It has been encouraging to us that the residential conferences for men in industry have been so well attended : the last one at William Temple College was oversubscribed. Amidst what appears to be the apathy of an acquisitive society, we find many who are really searching for truth : there is also a deep concern for justice, especially among young people, who are active and outspoken in these conferences.

We always have a family at 16 Bewsey Road. Early this year we had two ordinands from Cuddesdon, working in local factories, and other ordinands are coming to work here for varying periods. We regard a year as the most satisfactory period, when considering what ordinand learns from this experience, and what he himself gives to the local community in that time.

During the past few months many ordinands and priests have visited us who were once in our family here and worked in the factories. Our links with the Roman Catholic Benedictines in Warrington and our close association with the Focolare Movement here and in Liverpool is a great source of spiritual strength, and will help us in our endeavour to see Jesus in everyone and to work out his loving purpose in industrial society.

*Brother Owen writes :—*

**WHITECHAPEL** It was a great help to have Brother Simeon here. He got on very well with the residents, senior and junior. I am now looking forward to Brother Anthony's arrival. The four who remained here for Christmas, Don Fay, a senior resident and computer expert with Ford's, and myself, went to the Wellclose Square Hostel, off Cable Street, for our Christmas dinner and had a very enjoyable time. We have one new lad, Nigel Bennett from Islington.

Of the older boys, Brian is working well as a driver for a firm of wine merchants, and went over to Chinon for a few days, driving a couple of our older residents and helpers. Bob is at college doing some G.C.E. subjects. Hugh has moved into a flat in Bowes Park and taken a job as a hairdresser in Finsbury Park. Paul is working at the local fish and chip shop. Nigel, the new lad, is apprenticed to an electrician. John who did a year's course in engineering at Poplar is apparently assembling roulette wheels and such like machines. Pip has a job at the Sir John Cass Art College where he can also attend classes.

For the next few weeks we have a young Italian Methodist from Naples helping in the evenings. He is on a course with the National Children's Homes.

We had a very happy day on 13 December when the Life Profession of Sister Mary took place. The Bishop Protector received her vows and Brother Silyn presented her on behalf of the Father Warden who was in America. Brother Denis was also present and assisted at the Mass.

How extraordinary, some might say. Why? When there is so much to do in the world?

Does it seem strange that God calls some to the enclosed life and that they stake their all on the importance of prayer and spiritual values? 'The world receives its eternity through our spiritual holding fast in love', says Ladislaus Boros, and that is precisely what our life means: so much that is ordinary and simple and perhaps monotonous, but everything aligned to love of God and all men. We face reality in one another, but here there is no escape. The relationship must be lived out, and each one served and loved by the others.

So is it surprising that an enclosed nun does not feel isolated but at the centre of the cosmos?

In the December issue we mentioned the hope of taking up youth work, following a session with the diocesan Youth Chaplain, Father Haynes. To that end, Sister COMPTON DURVILLE Barbara and Sister Jean have been attending a course entitled 'Operation Somerset', organised by the County Council. We have also been in contact with a number of schools, and the response, in terms of invitations for the Sisters to talk and visits here, has been very rewarding. Young people make a tremendous challenge to this country's largely complacent attitude on social reform. They have so much potential which could be of great value if it develops under the broad vision of truth and faith, but is so often frustrated and paralysed by apathy and despair born of inability to see any purpose in life.

In similar vein, we are so grateful for the opportunity of joining in the project at Ashton-under-Lyne, to make a home for ex-borstal boys, and our thoughts and prayers are with the Brothers and Sister Alison Mary in this venture.

Into this enthusiasm for service, we were so glad to welcome Brother Harold who conducted our annual Retreat. The need for the praying and loving Community behind all our active ministry is one which can bear constant reminder. We thank God together for the inspiration, renewal and refreshment.

Christmas was a very happy time, the quiet expectancy of the patients' Mass in the ward leading on to the climax of Midnight, a great Eucharist of outpouring praise in heart and voice, the inadequate but none-the-less sincere offering of love to the God who gives us himself. We entertained the patients in the usual hilarious way, and also enjoyed a brief merry-making with our friends in the hamlet, eating (and drinking) and singing carols round a big tree in the garden. The gales of the previous week had thrown down this tree twice after its erection by the Brothers, so in the end we left it until nearer the time and were rewarded by a fine though very cold day. The children enjoyed seeing Father Christmas and burst all the balloons, but the tree remained splendid in its silver decorations (milk bottle tops) for some days.

*Brother Geoffrey writes :—*

**PACIFIC PROVINCE** I am writing this in beautiful British Columbia on the west coast of Canada. I have been invited by the Diocesan Board of Missions to tell the people about our mission work in New Guinea. The great barrier of the Rocky Mountains divides British Columbia from the rest of Canada in the east, so that the people feel in many ways a greater affinity with the Pacific than with Eastern Canada. A lot of their trade is with Japan and with the Pacific countries, and in their mission outreach they are looking for links with the Church in the Pacific. We have one or two Canadians from Vancouver and British Columbia working in New Guinea, and thus the people are anxious for news of New Guinea. I first of all conducted a retreat for clergy of the diocese in the very lovely Priory of the Roman Catholic Sisters who are doing a wonderful work with old people. I also called on the Franciscan brothers in Victoria and met a wonderful old German priest who had worked in Canada for over sixty years. Then I had a most interesting hour with the Poor Clares and they made me promise to show them my slides of the Pacific before I left. Our own Sisters will be interested to know that they have reformed their habit, I must say for the better. I am now visiting various centres, crossing to different islands by ferries, and talking to small groups about our Community and our work in the Pacific. I have been received with great warmth and kindness and listened to with great attention and sympathy. It was a particular joy to meet Bishop Sexton with whom Brother Douglas stayed when he was in British Columbia towards the end of the war. Yesterday I was taken to the lumber village where Brother Douglas was working and to the beautiful little church built by Mr. Carlton Stone. Today in the vestry of the little church where I was celebrating Holy Communion I discovered a picture of Brother Douglas. Many people still speak of his work with affection and gratitude and it has been a great joy to me to follow in his footsteps. British Columbia is a lovely country, lush and green, and with a gentle climate unlike Canada east of the Rockies.

I would like to close with a word of sincere gratitude to Canon Brian Page who organized this tour and who took immense care over all the arrangements. I am most grateful to Brian and his good wife who have looked after me so wonderfully while I have been in Canada.

News has reached me that Brother Timothy is safely over his heart operation and so we are all very relieved and thankful to God. We pray for his full recovery and restoration to health and strength.



*Brother Brian writes :—*

**JEGARATA** The Territory of Papua—New Guinea is having to grow up suddenly and rapidly. Member countries of the United Nations Organisation are pressing Australia to give an early date for independence. Many people within the Territory would like Australia to give a tentative target date for independence, but most do not want it to be as early as those of the United Nations would wish ; for many of them neither understand the problems of Papua—New Guinea nor do they appreciate what the Australian Government is doing to develop the Territory. The fact remains that in the next few years we shall see even greater changes than we have already in the ten years since S.S.F. came here. For one thing the University of Papua—New Guinea is now well established at Port Moresby and in a year or two the first graduates will be coming from the University.

With this rapid development the church also is having to re-think and plan her role and methods in the Territory : for we seem to have reached a stage where many of the old missionary patterns and methods are wearing thin. What is the Spirit saying to the church in New Guinea now ? What particularly is the Spirit saying to the Anglican part of the church ?

It is in order to try and find answers to these questions that the bishop has invited about twenty-five people, including the three auxiliary bishops, some priests and a representative number of laymen, to meet here at the Friary for one week beginning tomorrow to pray, to think and to talk in preparation for the next Diocesan Conference. We are very pleased indeed that the Friary should be used for this purpose : and we hope that our family life and the regular round of praise and prayer will be a fitting background for such a meeting. I shall be one of the twenty-five taking part.

One of the most important needs in New Guinea at present is a sense of national unity. This has been focussed particularly in recent months by the threat of a break-away by New Britain and the islands in a political movement known as the Melanesian Independent Front. It symbolises the divisions which still exist between groups and villages throughout the country. Even those whom we consider to be the best men can be responsible for leading others in a fight against those of another village. One of our former evangelist students has done precisely this while on holiday at his home village. Against this divided background, the brothers here, coming from England, Australia and the dioceses of New Guinea, Melanesia, Polynesia and Carpentaria, try to live as one integrated christian family. It may only be a drop in the ocean of christian witness, but for those who come into contact with us we believe it to be very important.

The month of January is the holiday time in this part of the world. The students who have completed their first year in Saint Francis Evangelists' College are now having a break and we await the arrival of a number of new students. The College should have over forty men this year. It is very unfortunate that Brother Timothy, the Principal of the College, has been away sick so much. We are happy to know that he is making a good recovery from a heart operation and we look forward to his return very much. Meanwhile, Brother Kabay assisted by others has stepped into the breach well.

Brother Andrew who has been novice-master among other things during the past two years has returned to Port Moresby. There he will resume studies at the Papuan Medical College, so that one of our centres in a few years hence will have a doctor in the house. We hope of course that he will not only be doctoring the Brothers but will be sharing in a ministry to those outside the Society.

The novices will now come under the direct care and supervision of myself as Guardian, assisted by Brother Leslie. This means we are unable to continue training older men for the diaconate or priesthood. Five such men who were here in training during 1968 were ordained deacons in Advent.

**AMERICAN PROVINCE** In October the Minister Provincial and the Novice Masters, Brothers Robert and Adam attended a Novice Directors' Conference at the Convent of the Sisters of Saint John Baptist, Mendham, New Jersey. Brother Robert directed the singing each day which was much enjoyed. Afterward the Novice Directors of O.S.B., S.S.P., O.S.A., S.S.J.D. and Mother Mary Grace of the Western Province C.S.M., came out to Little Portion for a few days. We all had a great time together.

In mid-October Provincial Chapter was held in which the revision of the Constitution was thoroughly discussed. We have been invited by the bishop of South Florida to work in Miami amongst the many Cuban refugees and in the black ghettos there, as well as to continue our present work in central Florida. Before next fall we will send some friars down to investigate the possibilities in the Miami area. There have been other offers of interesting and attractive work but we cannot consider them now.

The Minister General has been with us since September, and he has been very active in giving retreats and conferences. In November Brother Robert directed the music for a youth service in the Cathedral of Saint John the Divine, New York City. Brother Adam returned to Little Portion from a five week mission tour in Puerto Rico and the Virgin Islands.

At the request of the Bishop of Long Island, Brother Paul has been having a meeting each month with the wives of the Diocesan Clergy. This has been a tremendously rewarding experience. Since the wives obviously have no pastor to whom they can turn, this is a new ministry for the friars.

On Christmas Eve the friars went carolling at the Convent and then to a Rest Home and a few private houses. We had more guests than

ever before, at Midnight. And after Mass we had a social time together.

The greatest joy of the season was the Sisters' decision to enter the Society, so now we have all of us become one family. The Poor Clares of Maryhill make our union and our happiness complete.

Fifty years ago, on Holy Cross Day, 1919, community life for the American Franciscans began when Bishop Reginald Weller of Fond du Lac gave the Postulant's belt to Joseph Claude Crookston and two others in Merrill, Wisconsin. In abject poverty, in the freezing cold of Wisconsin winters, with aspirants coming and going in despair and hope, in joy and sorrow, in laughter and tears, this little band of friars struggled for ten years before moving to an old farm on Long Island which was to become Little Portion.

The driving spirit and centre of the intellectual and devotional life was Father Joseph who for many years was the only one available for retreats, preaching missions, writing, and instruction of novices, as well as having the burden of raising enough money to keep the friars fed, clothed and warm. It is to him alone that we are indebted for the continuance of the Franciscan ideals and life of today.

But he could not have done this alone. In the earliest days he was joined by Brother Anthony, who by his hard labour in every possible job, learned to cook and sew, carpenter and farm, preach and pray. By his loyalty, dedication and love he held the community together.

Brother Andrew, our first Canadian, joined the little band of Franciscan in 1925. He was ordained to the priesthood, served the community faithfully for many years and died in Canada during the war.

Brother Stephen, our Assistant Minister, came to the community directly from seminary in 1929. He has been a zealous missionary and director of many of our works, particularly in ghetto areas.

Brother Leo came to the First Order in the early thirties as a very young man. He is now Guardian at Little Portion.

It is these friars we hope to honour and this event we will celebrate on the 20 September, 1969, when we commemorate our fiftieth anniversary at Saint Luke's Chapel, Hudson Street, New York. Many bishops and clergy, our Third Order, benefactors and friends have been invited to the occasion, to thank God for our life and work, and to praise and adore Him for giving us the call to follow in the way of Saint Francis.



## Brother Giles S.D.C.

**B**ROTHER MICHAEL has generously agreed to my adding this postscript to his carefully detailed article on The Society of the Divine Compassion in the issue of December, 1968. Unfortunately it omitted one important detail, Brother Giles. Born in Ireland in 1879, Edward Kelly Evans entered the novitiate of the Society in 1911. After serving in the army during the War he asked release from the Society in order that he might live in the barest indigence among the unemployed wayfarers on the roads of Great Britain.

This was dangerously reckless, but it was Brother Giles who fired the imagination of young Douglas Downes in Oxford, and who was commended by Toc H to Lord Sandwich who installed him at Flowers Farm. Under Brother Douglas this became the first Home of Saint Francis, and later the Friary of the Society of Saint Francis.

While he was resting with the Cowley Fathers in Oxford, Brother Giles was seen by a young American priest in search of his vocation, later to become Father Joseph O.S.F. and founder of the Franciscan congregation at Mount Sinai, Long Island.

I have recently heard Prebendary C. L. Gage-Brown, founder of The Saint Christopher's Homes for Boys, speak of the great influence which Brother Giles had upon him, and others of his generation of undergraduates at Oxford in the early twenties.

After a serious breakdown Brother Giles left Flowers Farm, and lived for years on the hospitality of friends, and is remembered as a sad, sick eccentric by Canon C. W. Hutchinson. Of the date or details of his assumed death nothing whatever is known. Let it not, however, be forgotten to thank God for all that he achieved, and to pray that in death he may find the peace and joy which in life he rashly avoided.

DENIS S.S.F.

## Brother Thomas

**T**HOMAS GEORGE came for a holiday to Hilfield something more than twenty years ago, and stayed on. His wife was permanently invalided and his three sons grown up, and so it was natural that he should throw in his lot with us. Natural to Tom, that is. He had already given up his business to work with the Village Evangelists, and with us he could keep up the contact and extend it. Besides, there was an opening as Brother Christopher's office boy, which he filled for several years, in the small office across the passage way, where one could apply to him for having one's wants supplied or engagingly refused, or could call him away to dress a wound, seen or unseen. He was skilled at either, gentle and sympathetic but realistic. To some he was a cause of amusement and of secret rejoicing

as being one of the few that could bring even Father Algy to a stand. 'No good getting old if you don't get artful' he would say as a counter to one of Father Algy's more outrageous proposals, though artfulness was about the last characteristic that Tom's face and manner suggested.

And now he has died, nearly seventy-five, after three years of growing weakness and unbroken patience. In his last months he was devotedly cared for by Mrs. Kirk at Saint Leonards, a great friend and stay of the Society. Before that he spent eight years at Glasshampton, taking charge when the Novice Master was away, and year-long taming the garden. It is impossible to do justice to his work in those eight years. His age and his sympathy gave us a grandfather in the family and a balance thereby. His faith and prayers, and his devotion up to the last when it was a real journey to get to the chapel, can't be measured in their effect. Nor can his friendliness and his humour and repartee in the family. Nor can his devotion to hard work in the garden, where wet or wind never seemed to bother him, provided he had on his apron and could drag his wheeled basket behind him and stump with his lame leg into the thick of the tangle of summer growth.

His greatest work, however, was probably in the years between Hilfield and Glasshampton when he was first ordained, and worked at Plaistow and on Missions up and down the country. He was by then a member of the Third Order Regular, as he was till he died. Many will remember him in Plaistow and elsewhere for his preaching and his counsel, and simply for himself. He was at home there, and at home in his ministry. To go from there to Glasshampton, and to thrive there too, without making out that it had been at great cost—as it must have been—describes the man he was as well as anything else. His going leaves a sense of loss, then, to us and to his own family, but a common sense of gratitude, too, for what he was and is.

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## George Edward Martineau

THE debt of Tertiaries and Companions in Scotland to George Martineau can hardly be estimated. He revived us, he built us up, he drew us all into a fellowship warmed by the loving-kindness which was his supreme quality. He had wisdom too, a clear insight, excellent judgment, and he was business-like, in the eyes of a secretary a major virtue in a chaplain.

George was born in Aberdeen, in 1905, educated at Uppingham and at Saint John's College, Cambridge ; he went to Cuddesdon, and was priested in 1931. His first curacy was in Chesterfield, then he came to Old Saint Paul's, Edinburgh ; apart from a few years, later, in an English charge, his ministry was spent in his own Episcopal Church in Scotland, in, successively Aboyne, Falkirk, Jedburgh and Edinburgh. For five years, 1962—1967 he was Dean of the Diocese ; then he was a Canon of Saint Mary's Cathedral. His service was invaluable ; he knew his Church, he knew his people, he made Saint Columba's a place of family worship, of warm friendliness with its own atmosphere impossible to describe, impossible to forget.

The debt to him will go on being paid lovingly with prayers and remembrance. And a good share of it must be paid to Hester his wife, whose serene devotion gave him the domestic happiness he needed, whose great musical talent brought him delight, and whose fortitude in the two years of suffering matched his own great and Christian courage.

Perhaps this could all be said in one sentence. George was a true Franciscan ; full of humility, full of love, full of joy.

EDINBURGH.

MARION LOCHHEAD.

## Brother Simon

ON the day the First Order Chapter started we were shocked to receive a message from Archbishop Philip Strong that Brother Simon, Guardian of the House in Brisbane, had been killed in a climbing accident. We have not, as yet, any details of how this happened.

His death is an immense loss to our Society and it is difficult to know how Simon, with his unique gifts, can be replaced. Our deepest sympathy is for his mother and sisters who have always so loyally supported his vocation in the Community, and his work in Australia.

In our next issue we shall be writing at greater length about him.

May he rest in peace.



# The Origin and Early Years of the American Order of Saint Francis

A Personal Retrospect by Father Joseph O.S.F.

WHEN I was asked to contribute this account to THE FRANCISCAN, I thought of it as the biography of a religious community, in which auto-biographical notes should have no place. But though I tried, the religious community in which I was so frequently forced to take the initiative, of which I was for some fifty years the head, is so much a part of me and I of it that to speak other than in the first person would be unreal.

In 1908, when I was nineteen years old, several American Episcopalians were brought into communication with each other through their common interest in the life and ideals of Saint Francis. Out of their mutual interest and correspondence grew a hope for a far-reaching Franciscan revival in this country which had once been a foremost field of Franciscan endeavor.

We believed that a strong Franciscan movement could be an antidote to the cold, materialistic respectability which passed for religion on the part of many nominal Christians. Then an event occurred which accentuated our feeling of need for a Franciscan revival in the Episcopal Church. The Society of the Atonement, an earlier Franciscan foundation in the Episcopal Church established with the aim of stirring penitence for the antagonisms which have divided Christendom, and of promoting a desire for the return of Christian unity, was received into the Roman Catholic Church. It was then that we undertook to act as a prayer-group of interceders with God that He would give to the American Episcopal Church a community of religious living under the rule of Saint Francis.

In searching my memory I have already gone back to 1908, some sixty years ago, and I have naturally asked myself how, at the age of nineteen, I had arrived at such preoccupation with Franciscan ideals. This posed the question as to what influences I had responded in my childhood. Going back three-quarters of a century to my earliest memories, I find two : one, economic, was the poverty in which I was born ; the other, religious, the kind of Calvinistic assumptions of common folk living in the Hudson River area wherein there was a

racial mixture of Dutch, French, English, Scotch-Irish and other European stocks, with a dash of almost forgotten Red Indian blood.

After the Civil War, when our agricultural economy was being replaced by industrialism, and the consequent flight from farms to centers of manufacturing, there occurred a great financial crisis. It began with a 'run' on banks on Friday, 19 September, 1873, still known as Black Friday, followed by the bankrupting of many business firms, after which came the long-lasting 'hard times' which darkened the lifetime of my parents. In the nineties a series of minor panics led to violent strikes and riots and the march to Washington, D.C., of Coxey's 'Army of the Commonwealth of Christ' as a demonstration against current unemployment and the grinding poverty of many who were reduced to pauperism. Born in 1889, my first memories are of poverty as a way of life. In Newburgh, N.Y., the historic city where George Washington disbanded the Revolutionary Army, my father owned and ran a meat-market until he failed in his business because he trusted people who could not, or would not, pay him for the food they bought on credit. When I was seven we moved to a farm some ten miles from the city, and I was soon aware of how my parents had to toil from before dawn to midnight. I shared in such chores as a small boy might do, but above all I shared the concern of my parents over the widespread suffering of the needy poor and our own poverty, the more so as the work began to age my father and break my mother's health. So was I schooled in compassion. Later I found there were worse needs than lack of money, and so I was made ready to learn from Saint Francis of the holy poverty of joyous companionship with Him who became poor that He might make many rich.

When I was four or five I had my first religious experience. A teenage aunt, whom I adored, caught me in some childish misdeed, I forget what, for afterwards I could remember only the fright she gave me when she told me what my youthful iniquities had done to God—that they had changed Him from His previous distant Benignity, with whom I had only a slight speaking relationship of night prayers, into an ever-present, malignant Enemy Who was always watching me, and Who, because He saw what I was like, hated me. In fright I tried to hide from Him. The only refuge available was the curved-over headrest of a day-lounge, under which I quickly crawled and then brashly quavered, 'He can't see me now!' This to a fourteen-year-old girl, perhaps as much impressed as was I by the juvenile heights of her

wisdom, was the occasion of giving me an impression never lost of the overpowering might of God and the majesty of divine justice. It was not until I found the Catholic religion in the Episcopal Church that I came to some realization that the mightiness of God was the might of divine love.

As a lad I had little companionship except for the hours spent in school and the periods of 'recess' in the schoolyard. Consequently, when only eight or nine years old, I began to read anything I found interesting. Gradually reading became my chief recreation. Few books being available, I sometimes read at random in the Bible. Some passages served to confirm my worst fears of the wrath of God. A brief respite from the shallow Calvinism of my particular adult world was the short stay I had with kinsfolk who worshipped in the distinguished old French Calvinist church in New Paltz. There, at Sunday School I was taught of a God who was good even if sternly just. The worship services had a dignity which partook of the liturgical worship I afterwards found in the Episcopal Church. I was happy to learn that the New Paltz church was the church of my French and Dutch ancestors rather than the places of studied informality of worship I had hitherto been forced to attend, and I began to visit various churches wherever I could.

At this time my father and I were living in Walden, N.Y., and there I visited Saint Andrew's Episcopal Church and later acquired *The Book of Common Prayer*. From this manual of corporate and public prayer I learned of sacramental worship and its connection with the priesthood, ideas hitherto unknown to me, and I soon found them repugnant to the Calvinist world in which I lived. In defence of my new ideas I was forced into such study of Church history and doctrine as I was able to make, and at the age of seventeen came to a decision of conscience, and got up enough courage to announce my determination to seek confirmation in the Episcopal Church.

My father had often expressed his dislike of the Episcopal Church, so I knew he would be the chief objector to what I wished to do, the more so that I had never disobeyed him in any serious matter. But I sensed that human beings usually accepted the inevitable and I was sure my father would. One thing which made it easier was that circumstances took me to Newburgh, to live apart from my father, and there I had no church affiliations and so could begin anew. Before I could do so, an event occurred which brought me back to Saint



Francis, whom I had forgotten in the excitement of my growing knowledge of the Catholic religion of the Episcopal Church. On a street corner I saw a Franciscan friar, the first I had ever seen. Standing on a carriage block, and clothed in a reddish-grey religious habit, with a seven-foot cross in his arms made from slender pieces of wood, he was preaching a sermon to a small group of people who had gathered about him. I asked one of the bystanders who this strange-looking man was and was told that he was Father Paul James Francis, founder of the Society of the Atonement, and that he was preaching a mission at the Church of the Good Shepherd further up the hill on Broadway. After he had finished I spoke to him and he invited me to come to the mission services. Thereupon I became acquainted with the rector of the church, the Reverend John Marshall Chew, and he it was who prepared me for confirmation, and who also helped me to ordination. He helped me get a job in Kentucky where I was able to put myself through a small college, since defunct, and from there go on to the University of the South at Sewanee, Tennessee, and thence to the General Theological Seminary of New York City for the final seminary year. At the age of twenty-one I had to leave my studies and return to Walden that there I might nurse my father in his terminal bout with tuberculosis, which had been diagnosed eight years before, and which he had concealed and ignored until his condition became so obvious he had to admit it.

My mother had died when I was eleven, and my father could no longer endure farm life without my mother. Eventually he took me with him to Walden, N.Y., then a small but growing city, where he established himself in certain forms of the building trade, and became a successful businessman for the first time in his life. He and I were there thrown together intimately and I soon found that I was a great disappointment to him. He was an uncomplicated man who gave his mind only to immediate problems, but with dogged determination to solve them in the only way he knew, by hard work and use of his wits. In boyhood days, like any farm boy, he had good training in all the usual trades needed for the decent upkeep of a farm, which included carpentry, masonry, blacksmithing, animal husbandry, and swift mental arithmetic in calculating costs. My father was proficient in all these things, but he seldom read anything except a newspaper. He was not given to theorizing, and never questioned his vocation, a word not in his vocabulary ; all that concerned him was to follow the

pattern of life laid out for him by circumstances and the examples of decent honest folk. Most people are like that, and are the custodians of all that is fundamentally decent on earth, who never confuse their aspirations with their attainments as some pious folk are prone to do. It took me a long time to come to a realization of the importance of the holy common people of God, and so for long I was too hard on people.

When my father faced a problem he could not solve by his own wit, he would usually admit it, then ignore it, perhaps finally pretend it did not exist. His failure to do anything about his tubercular condition until it was too late to do so is a case in point. But it was his plaintive reproach of disappointment, 'I don't see why you can't be like other people', which forced me to think of vocation.

Happily, my stay with my father during his final illness brought us together in closeness of spirit. I hope that on my part this was the result of some change in me for the better. I was privileged to do much of the nursing, and close his eyes in death. I saw to his burial and remained afterwards long enough to settle his small estate.

Then I returned to my studies and the prayer group I had started at the seminary, unaware of a spot of tubercular infection on one lung which was to be an embarrassment when discovered some time later. I doubt that it was contracted during my father's final illness. The previous four or five years had been full of hard work and not a little emotional strain. During this period there were times when I had insufficient food, a fact unrecognized then because I was so engrossed in mission work among very poor folk in the Kentucky 'bottom lands' or places where the Ohio River overflowed and fertilized the soil as does the Nile in Egypt, and later taking care of missions among the mountaineers of Tennessee, for it was by such work I paid for my keep during my college days. However, those who knew me well enough to speak plainly warned me that they could see signs of my diminishing health. Beset by an overwhelming sense of a vocation to the priesthood and also to the religious life, there seemed to be no course open except to go on, and trust God to show the way.

The pre-ordination medical tests required in those days were passed, but with some hesitation on the part of my examiners, and I was ordered deacon in Eastertide of 1913, and priested six months later, in time to celebrate my first Mass on 4 October, Saint Francis' Day. My bishop and most kind friend, Right Reverend Reginald Heber

Weller, Bishop of Fond du Lac, appointed me Vicar of Saint Barnabas Mission in Tomahawk, Wisconsin, but seeing my physical condition, he gave me leave of absence to accompany my seminary classmate, Frank Gavin, to England in 1914, in hopes that it would restore my health. In England I visited the houses and works of the Society of the Divine Compassion and learned to interpret their community's title as making the Sacred Heart of Jesus the divine exemplar of that compassionate spirit which dominated Saint Francis. The leper hospital and the work among underprivileged folk in London of these Anglican friars made me wish to remain with them, but for several reasons I could not. One pressing reason was that my bishop rightly expected me to return and do the work for which he had ordained me.

Not many months after my return to Wisconsin various happenings, including an alarming medical diagnosis, induced me to seek the period of recuperation I had been warned I needed.

On the way back to Wisconsin, business detained me in New York City for two or three weeks, and during the Octave of Saint Francis I got together the members of the Seminary prayer group for a celebration of a Mass of the Holy Spirit to seek guidance for persons interested in the foundation of a Franciscan religious community. Ten young men were present and this Mass was the last corporate act of the prayer group, so far as is known. The six years of corporate prayer were about to bring forth the promises of vocations and so the work of the prayer group was done. The Order of Saint Francis was prayed into existence.

None of those who had been praying specifically for the coming of a Franciscan spirit to Episcopalians had very definite ideas of what results they expected from their prayers. They had at most expected God would raise up people of greater wisdom and power than was theirs, to establish a Franciscan community which would be a blessing to them and the whole Church. It is not strange that God should call some of them to answer their own prayers. Two men and one woman at last decided to offer themselves if any opportunity of living the Franciscan life was presented to them. These three people thereupon asked all their intimate friends to keep nine days of earnest prayer for God's guidance to show them exactly what He wanted them to do.

At this time, Frank Gavin, the rector of Saint Luke's Church, Cincinnati, Ohio, wished to enter the novitiate of the Society of Saint



John the Evangelist and asked me to stay for a while in the parish and help maintain its Catholic traditions. The people of the parish were very good to me and soon the vestry elected me rector. As the Community of the Transfiguration was founded in this parish and still worked there, I thought it would be a good place to establish a religious house for women following the Franciscan rule. We therefore rented a house not far from the church and made plans to bless it with the name of 'The House of the Good Providence of God'. Its opening came on the Feast of the Sacred Heart, when some twenty-five people gathered to the Mass in the little chapel we had arranged in the house, and eighteen of them thereupon formed themselves into our Third Order. It was soon evident that we had acted with a zeal not according to knowledge, for the bishop of the diocese would have none of us, neither our religious as parish missionaries nor me as rector. Through the influence of Father Gavin, now a novice of the Society of Saint John the Evangelist, this Society offered to give us neophytes some training in the principles of the religious life, any men to live with the Cowley Fathers and the women with the Order of Saint Anne.

As a result, after a short period of training, the Franciscan community life was begun both for men and women at Merrill, Wisconsin. I went on ahead to make arrangements with the Bishop of Fond du Lac who had offered us a place in his diocese. On the train going west I had what seemed to be a slight hemorrhaging from the lungs. Medical examination, however, indicated that the spot on the lungs was now completely healed and only a scar left but that I had a throat and chest condition which accounted for the hemorrhage. The bishop advised me to undertake the care of the small mission church at Merrill, Wisconsin, and stay quietly there in the large vicarage for a while and await developments. Before long it became possible to make a beginning of community life. Of the three women of the little community in Cincinnati, one became Sister Mary Christine and the first Mother of the Poor Clare community she established in Merrill. Later, on Holy Cross Day in September, 1919, the bishop received two priests and one layman as postulants, and the life of the Order of Saint Francis was thus begun.

Delays prevented the proper development of the community life of the Claresses. They began their full life of prayer and praise on 15 September, 1922, the Commemoration of the Sorrows of Our Lady.

Sometimes the friars were in an embarrassing need of funds and the Sisters were able to come to our rescue ; sometimes it was the other way round. Often, because we were not heroic human beings, we were frightened and needed to borrow courage from each other. Our monthly leaflet, *The Little Chronicle*, was started that we might witness to our commitments and thereby be obliged to live up to them, and to provide a means of communication with our tertiaries and other friends who could be trusted to stand by us whenever affairs seemed to take a crucial turn. Such turns were not infrequent in those far-off days when all religious communities were suspect, though we never had to endure what the religious communities that were our seniors in the Episcopal Church had to endure.

In illustration of the prejudices of those times I can offer an experience of mine. At a meeting of a men's club I had been asked to address, a man who said he was an Episcopalian rose to tell us that there were not, nor could there be, any religious orders in our Church, that I was a Jesuit in disguise. When I tried to explain that I was a Franciscan, he triumphantly vanquished me by asserting that everybody knew that Franciscans were the worst kind of Jesuits ! Somewhat better was the experience of our Father Andrew, who was called to do some mission work in Canada. The parish priest who had wanted his assistance had failed to get permission of the diocesan, and to fulfill the rule of Saint Francis to which he was vowed, he got an appointment with the bishop and asked for the bishop's blessing on his mission, and was answered, ' I'd like to put all who are like you in a bag, and throw you over the fence among the papists '. However, the good bishop, having borne his witness, kindly gave Father Andrew the required license.

We had hoped Merrill was to be our permanent residence. But after a few years of service there, pressing reasons for locating elsewhere became evident if only we could find a suitable place in the Midwest easily reached by those interested in us and convenient for the departure of our friars on their preaching journeys. In those days long-distance was usually by rail. Chicago, our nearest railroad center, was an expensive twelve hours or more distant, and the time and cost of this travel had to be added to each mission journey. Recourse to prayer was the attempted solution of our problem. And our prayers were answered by an unexpected offer of a place over a thousand miles

south-east of us on Long Island in the village of Mount Sinai, seventy miles east of the center of New York City.

The generous young man who had offered this place to us was a theology student who had become interested in us from what his Seminary room-mate, a former novice in our Order, had told him about our life and ideals, and was happy to have us accept his gift, and later gave himself to God as a friar in our Order.

This gift we took for an answer to our prayers. We regarded it as a call to a larger ministry to God's people, and were moved to say what the Blessed Francis had said on being offered a permanent center for his tiny community, 'This is the little portion God has given us !'

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## The Order of Saint Francis—1919-1969

THE Order of Saint Francis which has now become the American Province of the Society of Saint Francis had its beginnings with a prayer group in 1908. This small group came together to pray and work for the establishment of a Franciscan Order in the Episcopal Church. In 1917 a meeting was held in Cincinnati, Ohio, by those who felt that they themselves were directly called to do something about this.

The Reverend Claude Crookston had been ordained priest in 1913 and at this time was at Saint Luke's Church, Cincinnati. He spent a year of training with the Society of Saint John the Evangelist in Boston and then went to the Church of the Ascension, Merrill, Wisconsin. There on 14 September, 1919, he formally began his Postulancy together with another priest, and a young layman. He took the name of Father Joseph in the Order. This is considered the beginning of community life for the Order and is particularly observed each year on this date being the feast of the Exaltation of the Holy Cross.

As a first Friary they had the combined Vicarage and Parish Hall at Merrill. The Vicarage had been a combined upstairs apartment and Parish Hall downstairs. It provided six bedrooms upstairs and place for living room, refectory and Chapel downstairs. Since the Parish House had been taken over, another Parish Hall was built under the Church. In the long and severe winters of Wisconsin the ancient



heating plant provided expensive and inadequate heat. In those days it was sometimes a question which was worse—to be cold or hungry? You could not be both warm and well fed on the money available.

The beginnings of any Religious Order present a financial problem. Father Joseph felt called in a special way to the Franciscan life as a witness to poverty. His work of preaching and conducting retreats expanded but he also had the care of the parish which was the one certain source of income. At that time, this amounted to fifty dollars a month. It was supplemented by alms from a small group of interested people and from the preaching missions and retreats but it was quite inadequate at first and never abundant.

The first members of the Community worked hard to improve the property. The Parish Hall had been made into the Community Chapel where the daily services were held. It was impossible to heat the Church during the week.

*The Little Chronicle*, the monthly publication, had its origin in the necessity to get the needs of the Order before people. At first all envelopes had to be typed or addressed by hand. Presently the Order was able to acquire a little hand worked address-o-graph for forty-five dollars, but even that had to be paid for in five dollar installments. Presently Father Joseph combined the Mission at Tomahawk with the Church at Merrill. One early Christmas, he left for services there with no food in the house at all. On his return he found the hall of the Friary stacked with food.

The priest who first joined Father Joseph soon left and there was the problem of ministering at Merrill and presently Tomahawk in addition, and also conducting the preaching missions and retreats at which Father Joseph excelled and to which he felt particularly called. In addition he was going over to Nashotah House Seminary regularly for Confessions and counselling.

A number of laymen came to try their vocation but almost no priests. One who was briefly associated with the Order was the Reverend John Baptist Gauthier, a French priest who ministered to a Belgian Old Catholic Congregation. He entered the novitiate but had to return because there was no one who could take his place with his congregation. On leave from the Order, he died the next year while still a novice.

Merrill was an old lumbering town but the lumber had run out. There remained some wood working concerns, but by this time it was

mainly a rural center and a vacationing area. The young people generally left the town and it was a particularly difficult place in which to minister. It was also isolated, so that it did not make a good center for work and few could come there for retreats.

As mentioned, a number of men came to try their vocations but none persevered until Frederic Henry Sauer, from Chicago came, taking the name of Brother Anthony. He became the first permanent companion of Father Joseph and is our Senior Brother today being professed in 1926. He was followed by Arthur Kemp, a Canadian, who took the name of Brother Andrew and was professed later that same year. So this year marks the beginning of a permanent Community group in a real sense. Brother Andrew was ordained priest some years later and died in 1946.

The lack of priests has been mentioned. At times another priest would be resident at the Friary but on quite a number of occasions one of the Brothers would have to say Morning Prayer at both Merrill and Tomahawk when Father Joseph was away, and naturally during this time, both the Community and the Congregation could not receive the Sacrament.

Increasingly it was felt that another location would be desirable, preferably free from any parish work. There were a number of possibilities but nothing suitable until early in 1928 the present property at Little Portion was offered the Order. At one time this was a small farm and it had been turned into a summer place. It had no modern improvements, water being drawn from several cisterns. It did however, have the main house, a guest cottage, a small caretakers house, a barn and some outbuildings. It was (and is) located about sixty miles from New York City and was thus reasonably convenient. It would carry no parish responsibilities and the then Bishop of Long Island, the Right Reverend Ernest Millmore Stires was willing to have the Order locate there. It was decided to make the move, and the Order came then in June, 1928.

Since it had not been occupied for the previous two years and had not been used for a farm for a long time, a lot of the property was overgrown and much work was needed to clear it. The guest cottage was moved and attached to the main house to form part of the present Friary. The barn was moved over and attached by a walk-way. This was the Guest House until the last few years, when the rooms were

needed for additional novices and postulants. The caretaker's house, a bit removed from the other houses, was first used by the Poor Clares and now has become the basis for our new Guest House. The original house has been built over to such a degree that its lines are obliterated. Of course all this took a great deal of work and money. No one great offering has been made but there have been many generous ones and many, many small ones. As far as possible the work has been done by the brothers.

Over the years the Order has experimented with raising various things, goats, chickens, ducks, rabbits, bees, etc., but it has now settled for a vegetable garden as being the best with the ground that we have.

Father Joseph from the beginning felt the full Divine Office should be said, including Monastic Matins, but since the books were not available, various makeshifts had to be adopted. He has devoted himself over the years to the drawing up of such an Office, culminating in 1956 in the publication of the Anglican Breviary. Previously he had adopted the Anglican Missal for use in the Episcopal Church.

With increase in the Order, it was possible to expand the work of preaching and teaching. Besides the regular Parish Preaching Mission, the Brothers conducted a number of Children's Missions. There was also a call for ministry for brief periods in parishes with special difficulties. Members of the Order ministered in several of these.

About 1935, some of our Sisters went to minister in Chicago, chiefly in connection with prison work there. They presently moved to a parish on the south side and a priest from the Order was assigned there. Subsequently the Order was given charge of a Mission on the west side of Chicago, Saint Timothy's. This was a Mission with a large unwieldy physical plant and a small congregation. Moreover it was a shrinking one with constant movement out of the area. This was our first branch house of any kind. By dint of hard work, the brothers built up this mission, spiritually, numerically and financially. In a while they also handled the Episcopal Chaplaincies at Pontiac Penitentiary for Young Men and the Women's Prison at Dwight, Illinois, the latter with Sister Mary Elizabeth, who had been released from the Poor Clares to do just that type of work. The prison work was subsequently given up to concentrate on Saint Timothy's. On the eve of the United States entry into World War II this Mission also had to be abandoned and the friars all returned to Little Portion. No vocations were coming



at the time and it was obvious that none could come during the war period. It was necessary to concentrate everyone at Little Portion and work out from there to maintain the life.

Following the war, various men came to the Order, but there seemed to be a great and general restlessness and none of those coming at this time persevered.

An Order had been working in the Diocese of South Florida and when it came to an end, there was a desire to replace it in some way. The Order of Saint Francis was approached and after some consideration, we decided to open a branch house there. Some of the brethren came with Father Joseph, first to occupy the old Deanery next to the Cathedral in Orlando, Florida. Subsequently they moved to the Diocesan Retreat Center at Camp Wingmann, Avon Park, and in 1963 acquired the present property in Orange City. This house consists of a main building for the friars in residence and a chapel, a cottage that serves as a library, and three cottages for guests. Thus as many as ten retreatants can be accommodated at a time. This now serves as a base from which friars can go not only in Florida but generally in the south.

Of recent years, the interest of the Order has been turning toward what is called Inner-city work. In 1959 Brother Stephen was able to work for a while in a parish in Harlem. In 1965 at the invitation of the well known rector of Saint Matthew and Saint Timothy, New York, Father James A. Gusweller, and his vestry, two brothers went to work in that parish. Soon after this, the Church was destroyed by a terrific fire and work had to be carried on in the Community Center Building in the midst of great difficulties. This is a parish with a mixed membership but essentially an Inner-city work. It has been used as a training center for brothers in connection with this type of work. Brother Lawrence is now in charge of this house and is Director of the Community Center. It has a very active year-round program with expanding interests.

There had always been cordial relations between the American and English Franciscans. Several English Franciscans had visited Little Portion and one American Franciscan had visited them in England. About a year and a half ago, the two Communities began exploratory talks in regard to possible union. The thought then was that in some five years or so this might possibly be brought about. However, there

was such a meeting of mind and spirit as the two Communities learned more of one another that within a year the formal steps were being made to unite in one Society. The English Franciscans were at that time forming a Province of the Pacific, so that presently the Order of Saint Francis became a third American Province. This is still so new, we are still in process of growing together. However it seems right and fitting that the years of struggle, prayer, hope and sacrifice of the Order of Saint Francis should now be poured into the common Franciscan stream.

STEPHEN S.S.F.

### The Poor Clares

The Poor Clares began their life about 1922. The first one to come was a Sister Mary Thecla. She was joined by Sister Mary Christine but then left and Sister Mary Christine was left alone and with no house had to stay with friends for a while in Merrill. She was the first Reverend Mother. About 1923 she was joined by Sister Mary Veronica who subsequently became the second Reverend Mother but who had then just graduated from High School and in the year following Sister Mary Elizabeth and Sister Mary Charitas who had been social workers with the Community of Saint Mary at their house in Chicago. In 1924, they bought an old house in Merrill which needed considerable renovation. The friars helped with this work and this became the first Convent. About 1926, there was a request for work in the parish of Saint James, Cleveland, from the Reverend Vivian Peterson and two Sisters were sent to work there. This was a branch house and was maintained for about five years.

In the Fall of 1928, the Poor Clares moved to what had been the caretakers house on the property of Little Portion, Long Island.

In the early 1930's they worked in the Church of the Nativity, Bridgeport, Connecticut. About 1934, Sister Mary Elizabeth was released to do prison work in the Diocese of Chicago. Subsequently some other Sisters were sent to work with her and they had a branch house, first in Pontiac, Illinois, then on the south side of Chicago.

This community is now the Second Order of the American Province of the Society of Saint Francis.

# The American Episcopal Church in its Historical Setting

## I

A BRIEF survey of the branch of the Anglican Communion which is officially known by the cumbersome title of The Protestant Episcopal Church in the United States of America (usually simply called the Episcopal Church, which we finally decided in 1967 could also be considered an official title) must begin with its colonial origins. Whatever its later weaknesses, its history began at the same time and place and with the same event as the first permanent English settlement in America—the foundation of Jamestown in 1607. In several Southern Colonies—Virginia, and later South Carolina and Maryland especially—the Church was established on the parochial level, but lacked the higher centers of church life (except for some church connection with William and Mary College in Virginia, founded in 1696). The supervision exercised by the Bishop of London's Commissaries was little more than nominal. In New England the dominant religious influence was Puritan. Anglicans had to struggle to secure the benefits of toleration under the Congregational Establishments of Connecticut and Massachusetts, and organize on their own resources in Rhode Island, where religious liberty prevailed. In the Middle Colonies there was no predominant Church; and it seems fair to say that Episcopalians there were Churchmen by preference, in the south by inheritance, and in New England by conviction. These differences of origin have left traces in later history.

American Independence left the Church free, but impoverished by disestablishment in the south and the loss of support from the S.P.G. elsewhere. Obviously no longer the Church of England in the Colonies, it adopted the name Episcopal, or Protestant Episcopal, common eighteenth-century descriptions of the Anglican position. Organization was effected on two lines. The Connecticut clergy sent Samuel Seabury abroad for consecration, which he was able to secure in 1784 from the Scottish Episcopal Church. Further south the organization proceeded from the bottom up, in diocesan and General Conventions; the necessary legal arrangements were made and the next two American Bishops consecrated at Lambeth in 1787, White of Pennsylvania and Provoost of New York. Two years later the two streams united in the General Convention of Houses of Bishops and of Clerical and Lay



Deputies by which we have since been governed—the first example in Anglicanism of the common modern pattern of synodical government. The Prayer Book adopted in 1789 reflected in general the rather confused liturgical customs of the period ; but at Bishop Seabury's urging included a Prayer of Consecration following the pattern of the Scottish Liturgy.

## II

The effort of organization seems to have exhausted the energies of the Episcopal Church for some time. In fact the new frontiers opened up after 1790 were evangelized less by the older Churches of the eastern seaboard than by the Methodists (who had abandoned their tenuous connection with the Episcopal Church in 1784) and Baptists, who thus acquired the prominent position in American Protestantism they have since retained—the important presence in the American scene of Roman Catholics, Lutherans, and Orthodox is mainly due to later waves of immigration. In the next generation the Episcopal Church renewed its vitality under the guidance of vigorous Evangelical and equally vigorous High Church leaders. The symbolic turning-point is the consecration in 1811 of the High Churchman John Henry Hobart for New York and the Evangelical A. V. G. Griswold for the ' Eastern Diocese ' which then included all New England except Connecticut. The following years saw vigorous expansion in America and the beginning of foreign missions. In 1835 the Church declared itself to be its own missionary society, with every baptized person as a member, and created the office of Missionary Bishop. Whether this system, common to most American Protestant Churches, works better than the English system of voluntary societies is a moot point—it creates more general responsibility for the mission of the Church, but less perhaps of personal commitment. Various institutions were established during this period to assist the work of the Church, notably its oldest theological schools, beginning with the General Theological Seminary in New York (1817) and the Virginia Seminary (1823), traditionally an important center of missionary interest. Beyond the Alleghenies, Bexley Hall in Ohio (since 1868 at Rochester, New York) and Nashotah House in Wisconsin (1841) supported the spread of the Church into new areas.

Nashotah was originally planned as a monastic mission, under Tractarian inspiration, although it soon lost its semi-monastic character. The Oxford Movement appealed to much that was already familiar

in the American Church, and, as in England, its influence was eagerly welcomed by some and vigorously opposed by others. The climax of the ritualistic controversy in America was the abortive attempt to pass a restrictive ceremonial Canon at the General Convention of 1874. Shortly before this a group of strict Evangelicals, realizing that they were not going to dominate the Church, seceded and established the Reformed Episcopal Church which, since the movement carried one Bishop with it, was able to continue an episcopal succession. It still survives as a small but respectable denomination. Since the 1870's we have generally assumed that the three historic strands of Anglicanism will all be at home in the American Church. Perhaps after a century we should start defining ourselves on a different basis. American Broad Churchmanship derived largely from the decline of the Calvinism which had prevailed among Evangelicals. Its traditional center is the Episcopal Theological School at Cambridge, and its prophet was Phillips Brooks, Rector of Trinity Church, Boston, from 1869 and then Bishop of Massachusetts in 1891—2. He is the only Episcopalian who ranks among the great American preachers ; to me the message which thrilled his own age seems rather weak today, since it is largely devoted to the proposition that man is not wholly bad but is indeed capable of redemption.

### III

America made its first contribution to the monastic life in Anglicanism with two American priests (Fathers Grafton and Prescott) among the founders of the Society of Saint John the Evangelist, which then came to Boston in 1872, and with the Community of Saint Mary whose first members were professed in New York in 1865. The last generation of the nineteenth century was marked by efforts to respond to the rapid growth and increasing complexity of the United States. Several Bishops planned Cathedrals around which they hoped to see a cluster of significant institutions. New York, Washington, and Albany are the chief results of this movement. Mission chapels, or organized parish activities, spread into what we now call the 'Inner City' in centers such as Chicago and New York ; and the Social Gospel movement was represented by organizations such as the Church Association in the Interests of Labor, which has been succeeded by other similarly-oriented groups. Father James Huntington, the founder of our first permanent American monastic Order for men, the Order of the Holy Cross, began its life and work at Holy Cross Mission on New

York's East Side, although the later vocation of the Order has carried it into mission work based in rural monasteries (at Westminster, Maryland, and since 1904 at West Park, New York). The Prayer Book of 1892 represents principles of practical liturgical reform which were carried further in that of 1928—recovery of ancient treasures, recognition of American needs and interests, and reasonable flexibility in the services.

The expansion of American interests, especially after the brief Spanish-American War of 1898, led to new missionary enterprises in Latin America and the Philippines as the older Churches in China, Japan, and Liberia were moving towards maturity. The need for a better organization for missions, as well as for educational and social service interests of the Church, led in 1919 to the consolidation of its central activities under the National Council (now called the Executive Council in order to avoid confusion with the National Council of Churches of Christ in America, to which we have belonged since its formation in 1950). Since 1925 the office of Presiding Bishop, previously held by seniority, has been elective, and is gradually developing into a genuine primacy.

#### IV

It is hard to speak of current conditions, but a few general remarks may be ventured. We suffer somewhat, I believe, from the lack of a positive Evangelical strand in our church life—perhaps because churchmen of definitely Protestant sympathies may see no reason to belong to an Episcopal Church which is not also a national Church. English Evangelicals coming to America sometimes seem to find themselves more at home in one of its larger Protestant Churches—and conversely Scottish Presbyterians or English Methodists of Wesleyan background often find their natural place in the Episcopal Church. Spread more thinly over a larger country than the Church of England, the Episcopal Church is tempted to fall into a kind of compromise churchmanship lacking the incisiveness of either the Catholic, the Evangelical, or the Modernist. In the generation from 1890—1920 or thereabouts Anglo-Catholics in particular were tempted to fall into the position of a sect within the Church, in spite of the outgoing interest of such leaders as Father Huntington, who retained his youthful vigor and enthusiasm to the eve of his death in 1935, fifty years after his profession. But the present generation has I



believe seen a healthy and vigorous convergence, sparked in many cases by some aspect of the Liturgical Movement. One is tempted to say that since 1789 there have been three important moments of English influence on the American Church, represented respectively by the Oxford Movement, the work of Frederick Denison Maurice, and the appearance of Father Hebert's *Liturgy and Society*. We are now embarking on a new and more basic program of liturgical revision, the first fruits of which have been the permission of an enlarged Book of Propers, for various days and occasions, and in 1967 of a trial *Liturgy of the Lord's Supper* similar in general pattern to the English Series II (in my opinion inferior to it in form but superior in wording ; I hope we may learn from each other in these matters).

The American Church gave one of the first important impulses to the Ecumenical Movement by the proposal for a World Conference on Faith and Order launched at the General Convention of 1910. Since then it has remained deeply involved in ecumenical developments of all kinds, while in recent years there has been a deeper sense of our responsibilities as well as privileges as members of the Anglican Communion (and the Wider Episcopal Fellowship). Since 1962 we have joined with an increasing number of American Protestant Churches in a Conference on Church Unity, which hopes shortly to produce a scheme for a united American Church 'truly catholic, truly evangelical, and truly reformed'. Whether this ambitious plan will be practicable remains to be seen. We continue our friendly though rather formal relations with the Orthodox Churches so widespread in our country ; and in the last few years have enjoyed a surprising amount of fellowship and dialogue at all levels, official and unofficial, with Roman Catholics. Whether these various outreaches will converge or conflict is still uncertain. Practice may soon get ahead of theory, since in their effort to bring the faith to bear on the gigantic problems of our cities, our race relations, our national and international status, American Christians find themselves working and praying together—and in all directions (except with the Orthodox, and perhaps even there). What may be called unofficial and more-than-occasional intercommunion is not unknown. Perhaps a sound motto for our future would be the great words of Cardinal Mercier at Louvain—*si la verité a ses droits, la charité a ses devoirs*.

It seems suitable to close these notes by sharing with the readers of THE FRANCISCAN a prayer which came into our Prayer Book in 1892

and represents an effort to lift up modern America before God as Cranmer and Cosin tried to do for Tudor and Stuart England :

### For Our Country

Almighty God, who hast given us this good land for our heritage ; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion ; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail ; all which we ask through Jesus Christ our Lord. *Amen.*

BERKELEY DIVINITY SCHOOL,  
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E. R. HARDY.

## The Episcopal Church 1969

IT is often asserted that the influence of the Episcopal Church in the United States is all out of proportion to the numbers who are its members. In part that reflects conditions of two or more generations ago when there did exist a tendency for people to become Episcopalians as they moved up the social and economic scale. That condition has since then made it likely that in proportion Episcopalians have higher incomes and more education than members of other church bodies. However, this distinction is of less and less consequence as the benefits of education and the results of affluence spread, and there is little difference today among Episcopalians, and say, Presbyterians and members of the United Church of Christ. It is still true that the majority of persons who are listed in the various 'social registers' are Episcopalians, but in the Congress, for example, there are considerably more Roman Catholics, Baptists and Methodists.

Some statistics will help give a picture of the Episcopal Church. Three out of five Americans claim to be church members ; something near half claim to worship weekly. Of two hundred million persons in the general population, over forty million are Roman Catholics,

about ten million are Baptists, and another ten million are Methodists ; there are six million Lutherans but divided into three major groups ; there are about three and one-half million Episcopalians and the same number of Presbyterians.

In contrast to England where the practising number of Anglicans exceeds that of Episcopalians, and where fifty million persons live in an area two hundred miles wide by three hundred miles long, and where there are forty-three dioceses, the three and one-half million Episcopalians are spread throughout the United States, two thousand eight hundred miles by one thousand nine hundred miles, and organized into eighty-nine jurisdictions. In area they are as large as the state of Montana and as small as the city of Philadelphia and its suburbs ; as large in numbers as the Diocese of Los Angeles (one hundred and fifty thousand) to as few as Northern Michigan (four thousand). Of seven thousand five hundred parishes, more than half have fewer than one hundred members. Although Episcopalians are spread more evenly than most groups, they tend to be concentrated along the eastern seaboard, and the large cities ; the Episcopal church has never had much of a rural base ; the other factor in its influence has been that its members have been in urban educational centers. For example at the University of Pennsylvania where my ministry is, from seven to ten per cent have an affiliation with the Episcopal Church. At large, however, numbering at most about one and three-fourths per cent of the population, Episcopalians are used to recognizing the plurality of religious profession and denominations in this country. Since all denominations must support themselves, clergy and property alike, it is not surprising to find that many of the smaller sects and denominations receive average annual giving from their members up to three hundred dollars ; for the larger denominations, the average falls greatly, and Episcopalians average about seventy-four dollars a year.

In 1968 the religious ' boom ' of the post world war II period is definitely over. The peak of church building, attendance and euphoria was reached about ten years ago. (For instance, Baptisms in the Episcopal Church are down from a high of one hundred and eighteen thousand in 1959 to ninety-eight thousand in 1966. Confirmations peaked at one hundred and twenty-seven thousand in 1962. Actual membership is listed at three point six million, but the growth is slower than the population at large). Most critics would agree that



it was part of the affluence of the time, and represented a fairly shallow identification of religion with American prosperity and unchallenged world leadership. A part of the American heritage has always been the conviction that this is the 'Promised Land', and countless immigrants from the Old World beginning with the Massachusetts Colony in the seventeenth century to the waves of southern and eastern European immigrants at the turn of the twentieth century, have come to these shores with an expectation of a new and better life. The image of the Promised Land, of course, can be demeaned to a purely economic success, and much American political and business rhetoric in the post war period emphasized that we had more and better *things* than anyone else. Obviously the Plymouth Colony was founded with a deeper spiritual conception of the Promised Land as a place for men to be free in their obedience to God.

Ten years ago was also the year of Sputnik which had an electrifying effect on the kind of rosy-cloud American dominance of world affairs. Religion could not, apparently, prevent the Russians from getting ahead in the space race! Neither, of course, was it reasonable to suppose that overcoming the effects of the Great Depression, and continuing to push the standard of living higher, was the sum total of human goals. A decade ago marked the beginning of the great civil rights struggle with the success of Doctor King's Montgomery bus boycott. Affluence and a place in the Promised Land finally began to have real meaning for *all* Americans—the one-tenth who were black had long been 'invisible'.

Today American society is in extreme tension, and the membership of the churches of America are strung out all along the line of tension from right to left. Perhaps because of the past influence and security of the Episcopal Church, many of the leaders of the civil rights struggles, those who abhor the cold and hot war policies of the United States government, and those who strive to do theology and be Christians and form a community in the Holy Spirit in the secular post-Christendom age, come from the Episcopal Church. It has been notably true in my own Diocese of Pennsylvania (Philadelphia and suburbs). I can do no better than to cite the opening remarks of the Diocesan, The Right Reverend Robert L. DeWitt, to the Convention of the Diocese in January, 1968 :

What early American colonist looking hopefully out to sea for the coming of the needed supply ship from England could have envisioned the colonies

battling through to independence from the mother country just a few decades later? What American just emerging from the war that saved the Union could have foreseen the agonizing internal threats that menace our nation today? Yet such is the nature of history. Such is the perennial human predicament that recurrently thrusts people into the new situations of tension and judgment and crisis and challenge. And in such a situation we find ourselves today.

Religion separated from the hard and ambiguous facts of contemporary life is not troublesome. It belongs and is found on the quiet religious page of life. Religion is not usually newsworthy. The Church, of itself, is not good copy. Its internal life is only of interest to those on the inside. Only as it becomes related to important human issues outside its life does it become newsworthy. And the fact that the Church is reported in places more conspicuous than the religious page is neither a condemnation nor a recommendation. It simply means that the Church has become related to issues of importance to all people, not just Church people. This is the situation in this Diocese.

And what are these issues of importance to all people? We know them well. They are new issues. They include the complexities and dangers of the war in south-east Asia. They include the increasing intolerability of first and second class citizenship in this nation. They include the expansion of our industrial democracy so that everyone can have dignity and security of meaningful employment. These issues include also the crucial question of adequate public education for all. These are new issues. Yet the central issue is an old one, as old as human history. And the issue is whether people can dwell together as children of God, with justice and freedom for all. And this is a profoundly religious question. The God of history has an eternal investment in it, and so therefore should we, who are His Church.

But there is no clear connection between God's eternal will for His people, and any specific application of that will. We know His will, but we must seek in humility for the way in which it should be applied to any particular situation. It follows that there are inevitably disagreements, differences, tension and conflict as we seek to apply His will to our corporate life. On New Year's Eve I said that it is for this reason that our society, and our Church, are stretched out in a long thin line. At one end of this line are those who are resentful, protesting, rebellious. At the other end are those who are anxious and indignant. And between these two extremes of the line is the majority, who are struggling to understand. This long line is stretched out tight, and the danger is that it will snap. But because we are the Church, and for the sake of society, we must see that that line does not break. We must maintain our own fellowship as a Church, for the sake of the fellowship of man. This responsibility, this task, calls for the utmost dedication and wisdom in exercising the reconciling ministry of the Church. This is our business as a Diocese.

When the Bishop comments that religion is no longer confined to the 'religious news' page of the daily newspaper, but the activities of

clergy and church groups in public questions—the war, the schools, civil rights, welfare, political action—are reported on the front pages, he is underlining that many Christians are recognizing and acting upon an understanding of a ministry in the world with all its ambiguities and pluralisms, and that the Church's witness and ministry cannot be just within the bounds of the ecclesiastical establishment. A well known theologian, A. T. Mollegen, put it well some years ago when he said, 'The trouble with the clergy is that they settle down to minister to the faithful, and the faithful just settle down'. Not so today for an increasing number ! As a Franciscan tertiary, it seems to me that Saint Francis never just settled down ; of all men he was certainly in the midst of the life of the world with his profound understanding of the love of God. Can one be both a pastor and a revolutionary ? He was !

The time of tension has resulted in a few splinter groups, and the phenomenon of some groups retreating into an emphasis on orthodox Chalcedonian theology fit to accompany the nineteenth century American spirit of a simple capitalism. Barry Goldwater and the Foundation for Christian Doctrine in the Episcopal Church of which he is a prominent member exemplify this view. Credal, or verbal orthodoxy, is emphasized to the exclusion of relational or communal orthodoxy. For example, which is the greater heresy—to question the Greek philosophical formulations of Chalcedon or to refuse to worship or live with a man of black skin ? Organizations such as the Episcopal Society for Cultural and Racial Unity, the Episcopal Peace Fellowship, Clergy and Laymen Concerned about Vietnam, have all arisen in response to the needs, not only of the Church but the world, for the Gospel in action.

Although James A. Pike has resigned as Bishop of California, he is still very much in the news and is a speaker in much demand on campuses and at conferences. While Bishop Pike may be criticized as flamboyant and egocentric, and his role as a diocesan bishop may not have suited his temperament, he may not be dismissed as an heretic and neurotic as some would have him. Just as John Robinson's books have been a breath of fresh air, so has Bishop Pike's willingness to scrutinize the formularies of Christian doctrine, the institutions of the Church, and very importantly, the hypocrisy of many facets of American life which show up in racism and the anti-Communism umbrella.



Another figure who may in the end prove more influential than Bishop Pike is the perapetetic priest-actor-journalist-poet Malcolm Boyd. His prayers and meditations in a contemporary style, sometimes mod, sometimes hippie, sometimes black, but always well understood by the man or woman under forty, are best sellers. While Bishop Robinson's *Honest to God* has reached the million mark in sales, Boyd's *Are You Running With Me, Jesus*, has passed the half million mark, and his little book of morning, noon, and evening meditations published only last year, *Free to Live, Free to Die*, has reached two hundred thousand in sales.

In summary, the concerns, the subjects of debate, conversation and action among Episcopalians has moved from preoccupation with intra-ecclesiastical matters—high and low church—to matters of the Church's, or Christians' stands on the social and political issues of the age we live in. On the ecumenical scene we have begun moving from polite toleration of one another to real dialogue, and in some instances to a new effort at Christian community on the local level involving Christians of many different backgrounds. Instead of a Council of Churches composed of bureaucrats, there have been clergy and laymen of neighboring churches developing joint strategies for ministering in their communities. For instance on Good Friday, 1968, my congregation joined Roman Catholics, Presbyterians, Baptists, Methodists and even some Jews in a Good Friday Pilgrimage through the streets—the University, the demolition caused by urban renewal, the large and neglected public hospital, scenes of murders and fires—to mark the contemporary 'stations' of the Passion of Jesus Christ.

On the scene of American life as a whole, the Episcopal Church is moving from the older prestige-establishment image to one of intellectual competence, ghetto ministries, and liturgical freedom expressive of Christian community that arises out of human relationships in Christ. The Church is moving from the traditional position of having a mission TO the world to having a mission IN and WITH the world. We are increasingly in dialogue with people and movements in society at large where the Holy Spirit 'listeth' as well as among the faithful. We are beginning to realize that the modern world is being torn apart by ideological conflicts; the Christian Church is not an ideology; it is a place where new human relations develop in the Spirit sent of God through the Son.

SAINT MARY'S,  
PHILADELPHIA.

JOHN M. SCOTT,  
*Tertiary.*

## Monument or Circustent ?

THE trouble is you can't poke holes in it. We can't erect monuments anymore that sit in parks and do nothing and we can't try to create things to be immortal anymore either, no more time capsules, no more corner stones, at least not if we're going to forget that they don't matter. It must all be like a circus in a tent so that we can take it all down and move on, so that we can add on new acts and go to new towns and we can add and subtract from the script if we must to make the audience laugh because the circus makes them laugh—and gasp for breath and smell popcorn weeks after the circus leaves town—and we are the circus. We cannot go on building houses with four square walls and roofs over our heads just because it's always been done that way. We must be able to knock out walls and cut holes in the roof if we need to and stretch our arms through. And anyway we have aluminum frames and plastic bubbles and we have to be able to use them.

And a face doesn't have to have two eyes and one nose and one mouth with two ears stuck to the side—it doesn't have to because Jackson Pollock was born and died—and Picasso, at almost ninety, forgot what a nose really looks like years ago and has been going on what a nose does ever since.

'In particular, I want to urge you in the name of the Lord, not to go on living the aimless kind of life that pagans live. Intellectually they are in the dark, and they are estranged from the life of God, without knowledge because they have shut their hearts to it . . . Now this is not the way you have learnt from Christ. You must give up your old way of life ; you must put aside your old self ; your mind must be renewed by a spiritual revolution so that you can put on the new self that has been created in God's way, in the goodness and holiness of truth '.

The life of God is a life of creation and celebration, a life of proclaiming and affirming, a life of an eternal yes and an exclamation mark ! It's ageless—and it needs no monuments, it is its own best symbol. And it doesn't need a schedule, it doesn't need a clock and an eight-thirty appointment (even though we sometimes do), and it can't be turned on and off at office hours. The life of God is the life of living fully, of living without ceasing—and therefore the word DEATH doesn't frighten it, actually it complements it—for the two, life and

death, are inseparable—and either would lose its reality without the other—and not just in a gloomy way because both life and death are beautiful, both are part of a process which doesn't stop.

Do you want to paint the perfect apple? Start thinking about it right now, and then forget about it, go for a walk and discover an apple tree, pick an apple, look at it—then eat it, nibble around the core—right down to the crisp part around the seed pod, then throw it away, and forget about it, and paint the apple. And do that tomorrow and the next day and the day after that—and every day of your life—and every time you do it you will have painted the perfect apple, sometime between picking the apple—off a tree or from a grocer, and looking at it, and eating it, and digesting it, and tossing the core with the seed pod away, and then sitting down and actually putting paint to paper—somewhere, somewhere along the line, though I'm not just sure where, you will have painted the perfect apple; that is to say, you will have said, as far as you can at that particular moment and place, all that can be said about a silly little apple—and that's about all you can say about anything.

In a way it's the process that matters, not so much what you are doing and where you are going as that you *are* moving, pushing on, looking around as you go—and that you don't stop, not even too long to think about it, and certainly not long enough to build a monument to it. The voices say: 'Here in this square, in the middle of this park in this town, a monument to the perfect apple, erected 20 October, 1968'. So what? Much more poetic than all that bronze and verbalization, far more meaningful is the pigeon's final statement.

And over in the other corner of the same park some children are playing in piles of fallen leaves, running, shouting, falling down and tumbling over, and one is thinking of popcorn and the circus that left town three years ago.

'Damn everything but the circus! And here I am, patiently squeezing four-dimensional ideas into a two-dimensional stage, when all of me that's anyone or anything is in the top of a circustent' (from the play *Him* by e. e. cummings, 1927)\*.

TIMOTHY S.S.F.,  
*Novice.*

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\*From *Three Plays and a Ballet* edited by George Firmage (Peter Owen Ltd., 1968) by courtesy of the publishers..



## Recent American Theological Literature

A PARTICULARLY cynical assessment of American Theology has found a clever expression in the saying, 'Theology is created in Europe, corrected in England and corrupted in America'. A look at recent American theological literature will not confirm this saying nor will it refute it. It may, however, take the snicker out of it. But more of that later : for now, our look around requires an itinerary.

The word 'recent' in the title of this article refers to theological literature published within the past two years. At the time of writing (December, '68), this means theological works with publication dates in 1967—1968. In one or two instances, I have included titles published in 1966. Apart from this limitation, my choices have been largely personal. However, I have tried to keep in mind the major areas of contemporary theological concern. References to specialized or technical works have been purposely excluded. What constitutes 'theological' literature is in certain instances difficult to determine. I have avoided these instances. It would, I believe, be conceded that everything I have mentioned is theological. The sense in which it is 'American' theology needs to be distinguished. A work is American if it is published in America. Certain works qualify in a deeper sense. These explicitly state a connection between their conclusions and an understanding of American culture. They are American thematically as well as by virtue of their origin.

The survey of the literature of the past two years together with a knowledge of not so recent theology, has led to a number of conclusions. As certain of these will be alluded to later on, it may be well to state them clearly at the outset.

1. Theology at the present moment is of indifferent quality. The giants have passed from the scene. Whereas in the period between the twenty's and the fifty's the theological scene was dominated by such figures as Barth, Bultmann, Tillich, there are at present no such leading figures. This is manifestly clear on the American front. It is perhaps less clear in Europe where such theologians as Karl Rahner demand increasing respect. This leads to my second observation about the American scene.
2. There is in America a surprising lack of concern over the Renewal in Roman Catholic Theology or dialogue with it. This Renewal has had nowhere near the impact on American theology that its importance demands. This fact may possibly be related (in a way we will note later) to a third observation.
3. There is emerging an uneasy conscience over the assimilation of Karl Barth into American Theology. It has for a number of years, been fashionable to talk about how we have gone beyond Barth. It is now beginning to be wondered if we have gone beyond him without ever having first gone through him. Whether we will now go through him and if we do how this will be accomplished may be determined by the outcome of certain attempts to formulate an explicitly American Theology. This is my final observation.
4. There are attempts to articulate a theology from the view-point of American values and concerns.

We will, from time to time, call attention to the bearing of the books we review on these selected conclusions. This will enable us to move beyond purely bibliographical concerns into a systematic understanding of the American Theological scene. This understanding will certainly not be complete nor, because the literature

we are considering is limited to the past two years, will even these selected conclusions be fully established. Despite this, it does seem better to offer at least some interpretation of what has been happening in recent American theology (even on partial evidence) than to avoid the systematic question altogether.

James Smart's book, *The Divided Mind of Modern Theology* (Westminster Press, 1967, 240pp. \$7.50), describes the initial agreement and subsequent disagreement of Barth and Bultmann during the years 1908—1933. It is Smart's conviction (whence the title), that contemporary theology is divided in a way that can be traced back to the break between Barth and Bultmann. The book is important not for a defense of this thesis, which it fails to give, but for its eloquent plea for a reconsideration of Barth's theology. That the plea may be heeded is suggested by (among other things) the appearance of a collection of key essays from the beginnings of Dialectical Theology. The essays include Barth's debates with Harnack, Gogarten, Tillich and a number of essays in reaction to the publication of his commentary on *The Epistle to the Romans*. The volume entitled *The Beginnings of Dialectical Theology*, is edited by James M. Robinson (John Knox Press, 1968, \$12.50). Duquesne Press has included a translation of Heinrich Frie's book *Bultmann-Barth and Catholic Theology* in its Theological Series. (Translation, Leonard Swindler, 1967, \$4.50). Although there are other indications of a renewed interest in Barth to mention them here would take us beyond the scope of this article.

While the name of Bultmann is before us, mention should be made of the translation into English of what Bultmann himself has called the best introduction to his thought. *Introduction to the Theology of Rudolf Bultmann* by Walter Schmithals (Augsburg, 1968, \$6.50 ; S.C.M. Press, 45s.).

Concern in America over the personal theologies of the twenties to the fifties naturally centers on the work of Paul Tillich. The publication of Tillich's last lectures, given at the University of Chicago shortly before his death in 1965 has been received with considerable enthusiasm. The lectures include Tillich's historical understanding of some of the figures most influential in his own intellectual development : *Perspectives on Protestant Theology*. Edited by Carl E. Braaten (Harper and Row, 1967, 252pp. \$5.95 ; S.C.M. Press, 35s.). Two new books about Tillich have also appeared. *The Fabric of Paul Tillich's Theology* by David H. Kelsey (Yale University Press, 1967, 200pp. \$6.00 ; 45s.), and *Tillich : A Theological Portrait* by David Hopper (J. B. Lippincott, 1968, 189pp. \$4.50).

Although the theology of Tillich was formulated, for the most part, in America it could not be called an 'American' theology ; at least, not in the way that the theologies of Altizer and Richardson deserve to be called 'American'. Altizer's opening essay for a new introduction to American Theology amply shows the difference. *America and the Future of Theology*, edited by William A. Beardslee (Westminster Press, 1967, 206pp. \$2.25).

The program to bring about the death of God begun by Altizer earlier and elsewhere is continued here but with particular emphasis upon the role of America in this program. What makes America a special prophet in the death of God is her lacking an historical consciousness. The coming of the kingdom of Christ which will occur at the death of God is the advent of the utterly new. But America is the land of 'making new'. America is free of the tyranny of the past

and particularly she is free of the tyranny of the God of the past. Therefore, it falls to America in a special way to be the prophet of the death of God. Altizer finds support for this understanding of America in William Blake's poem *America* and in John Melville's novel *Moby Dick*. Whatever one thinks of Altizer's conclusions, the manner in which they are derived is clearly important as an instance of thematically American theologizing. Certain of Altizer's premises are surely correct. America does lack historical consciousness. It is doubtful that many of us would rejoice in this fact, accept it as a mandate for the destruction of God or in any way make it normative, as Altizer seems to, for theology. It is none-the-less a fact worth noting and it may be the explanation of our failure to come to grips with Barth's theology which most characteristically develops out of an amazing dialogue with the past. The same thing could be said, of course, for our failure to assimilate the theology of the Catholic renewal. Altizer is editor of *Toward a New Christianity: Readings in the Death of God Theology* (Harcourt, 1968, \$3.95).

Herbert Richardson is also interested in doing theology from an American point of view. *Toward An American Theology* (Harper and Row, 1967, 170pp. \$3.95 ; 33s.). History is ineluctably leading modern man into a 'Sociotechnic Age'. What are the implications of this fact for theology? Here Richardson's answers are positive and constructive. We must not resist this tending of history by returning to 'personalistic' theologies. Rather, we must find a new understanding of God through the sociotechnic community of man that is in process of formation—an understanding which sees God as the unity of the developing systems of social relationships. This will involve a shift in theology from emphasizing Sin and Redemption to emphasizing Creation and Sanctification. An aid in bringing about this shift is the fact that historically American religion has avoided the unhealthy Christocentrism (with its concomitant emphasis on Sin and Redemption) that has traditionally characterized Christianity (and that is presently rampant in Continental Protestantism) by a proportionate emphasis upon the Holy Spirit. America is the only place where a 'triadic' and not a 'dyadic' notion of God is operative. Therefore, it is the propitious place for working out a proper doctrine of the Trinity. This fact plus America's acknowledged sociotechnic leadership combine to make America the place to bring about the next advance in theology. This will involve breaking the hold of Continental theology upon America. It may even reverse the clever adage with which we began this paper. No longer will we say, 'Theology is created in Europe, corrected in England and corrupted in America' but 'Theology is created in America and' . . . well, we'll leave the rest to your imagination.

Before departing the environs of American theology, mention should be made of Julian N. Hartt's *A Christian Critique of American Culture* (Harper and Row, 1967, 425pp. \$8.50 ; 68s.). This large book considers, in its first part, how the church comes to its role of critic of culture. In its second part, the theological doctrines relevant to a critique of culture are developed and in the final section, they are applied to Art, Politics and Mass Culture.

When discussing Altizer, we noted a possible connection between America's lacking an historical consciousness and the failure of American theology to enter a serious dialogue with Roman Catholic theological renewal. Evidence of this failure is provided by the fact that only one serious study of the new Roman Theology has appeared in the past two years. This, written by a Roman Catholic!



Fortunately, it is a substantial work : *The Achievement of Karl Rahner*, by Louis Roberts (Herder and Herder, 1967, 297pp. \$6.50 ; 68s.). The book contains a laudatory foreword written by Rahner.

Discussions of secular theology and situational ethics continue to abound in America. The first is capably handled by John Macquarries' *God and Secularity* (Westminster Press, 1967, 157pp. Cloth \$3.95 ; Paper \$1.95 ; Lutterworth Press, 28s.). It appears as the third volume of the 'New Directions In Theology' series. Harvey Cox, the dean of the secular theology, has gathered some of his recent essays together under the title, *On Not Leaving It to the Snake* (Macmillan, \$4.95 ; S.C.M. Press, 30s.). It is good to see the collection of Reinhold Niebuhr's essays on politics which has just appeared. The essays are as recent as 1968 : *Faith and Politics* (Braziller, 1968, \$6.50). The most provocative essay on the secular question to have appeared in the past two years is certainly Paul Ramsey's book, *Who Speaks for the Church ?* (Abingdon Press, 189pp. \$2.45). An irate Ramsey mounts a scathing attack against the practice of pronouncing on particular political issues by Church Councils. The polemic was prompted by Ramsey's attendance at the 1966 Geneva Conference on Church and Society of the World Council of Churches. Ramsey would restrict the pronouncements of the Church to somewhere 'between the particular and the vacuously general'. Whether such a restriction is necessary or possible is the issue of the debate provoked by Ramsey's book. Ramsey has also contributed to the on-going discussion of situation ethics by his difficult but important *Deeds and Rules in Christian Ethics* (Scribner's, 1967, 245pp. \$5.95 ; Oliver and Boyd, 10s.). This may be balanced by the situational approach of Joseph Fletcher in his new *Moral Responsibility : Situation Ethics at Work* (Westminster, 1967, Cloth \$3.95 ; Paper \$1.95 ; S.C.M. Press, 25s.). An interesting case book of situation ethics has been assembled by James Pike, *You and the New Morality* (Harper and Row, 1967, 147pp. Cloth \$3.95 ; Paper \$1.45). For a point of view somewhere between Fletcher and Ramsey, Father Charles Curran's book, *A New Look at Christian Morality* (Fides, 1968, \$5.95) is worth looking at.

The series 'New Frontiers In Theology' continues its dialogue with Continental Protestantism. The latest volume is concerned with problems of history and faith. (The earlier two volumes discussed hermeneutics and the later Heidegger). The focal essay is provided by Wolfhart Pannenburg who must be the most talked about 'new' theologian in America. As in the previous volumes, reactions to the focal essay by American theologians are included. James Robinson provides a masterful essay surveying the discussion on the Continent as an introduction to the volume : *Theology as History*, edited by James M. Robinson and John B. Cobb, Jr. (Harper and Row, 1967, 276pp. \$6.00). A significant American contribution to the discussion of faith and history is provided by Van A. Harvey's, *The Historian and the Believer*. (Macmillan, 1966, 301pp. \$6.95 ; S.C.M. Press, 40s.).

Theology continues to be done in conjunction with particular philosophical points of view. The case for Process Philosophy is argued once more by Charles Hartshorne in his *A Natural Theology for Our Time*. (Open Court Publishing Co., 1967, 145pp. Cloth \$3.50 ; Paper \$1.20). Language Analysis is well represented, to mention just three : *Experience and God* by John Smith (Oxford Press, 1968, \$4.75), *Basic Modern Philosophy of Religion*, by Frederick Ferré (Scribner's, 1967, 465pp. Cloth \$7.50 ; Paper \$3.95) ; *God Talk* an able introduction from outside

the movement written by John Macquarrie (Harper and Row, 1967, 253pp. \$6.00 ; S.C.M. Press, 35s.). A brief volume of essays called *Philosophical Resources for Christian Thought*, edited by Perry Le Fevre (Abingdon Press, 1968, 142pp. \$3.00), discusses Process Philosophy (Charles Harthshorne), Phenomenology (Quentin Lauer), Language Analysis (Frederick Ferré) and Existentialism (John Macquarrie).

Before finishing our look about, I must mention one work in Secular Theology with a difference. Robert Capon has written a witty, profound and at times even beautiful book called, *An Offering of Uncles : The Priesthood of Adam and the Shape of the World* (Sheed and Ward, 1967, \$3.95). The difference ? this is not a nervous sellout to Secularity. Without in any way avoiding the problems, Father Capon is able to initiate the reader into a vision of 'God in the midst'. It is impossible to go away without a heightened sense of the transcendent holiness of things and of others. The book is altogether a sumptuous feast. A taste is in order. 'I have a recurrent fantasy. The characters in it sometimes change but the metaphysical substance is always the same. It began a few years ago when my wife looked up from her mending to remark that, for a man in my profession, it would be more seemly if something other than the seat of my pants wore out first. The comment, I felt, had an edge to it . . . I gave her a short disquisition on the sedentary age we live in, and I ended with the comment that she did ill to complain—that in all probability every housewife in America was engaged in a ceaseless and noble struggle to close the wounds that civilization was inflicting upon our trousers. It was the thought of that transcontinental concert of trouser seats being worn away that led to the metaphysical dimension. From the attrition of the pants it was only a step to the attrition of the men inside the pants. I would look at people I knew with the strange feeling that, through the seats of their pants, they themselves were being worn away—a little bit every year—so that it was a race with death to see if there would be anything left of them to bury'.

At a time when no theology in America is great, we must thank Father Capon for giving us a theology that is, at least, interesting.

WALTER F. HARTT,

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### ***Books Received***

**One People, One Church, One Song**, by John Mullett, Hodder and Stoughton, 35s. ; **A Guide to the Parables**, by John Hargreaves, S.P.C.K., 7s. 6d. ; **Lent with the Liturgy**, by Reginald H. Fuller, S.P.C.K., 12s. 6d. ; **The Power of the Provisional**, by Roger Schutz, Prior of Taizé, Hodder and Stoughton, 16s. ; **The Calendar and Lessons for the Church's Year** (The Church of England Liturgical Commission), S.P.C.K., 10s. 6d. ; **Three Services for Holy Week**, by Harold Peto, S.P.C.K., 2s. 6d. ; **The Church in South Africa**, by Peter Hinchcliff, S.P.C.K., 9s. 6d. ; **Clergy and Society 1600—1800**, by A. Tindal Hart, S.P.C.K., 9s. 6d. ; **Women and the Ordained Ministry**, S.P.C.K. and Epworth Press, 1s. ; **Communion of the Sick**, S.P.C.K., 9d.

## Other Books

### Love in Action

**The Trumpet of Conscience.** By Martin Luther King. Hodder and Stoughton, 5s. In U.S., \$3.95.

This book consists of a series of addresses broadcast in Canada in 1967 as the Massey Lectures. The last one, falling on Christmas Eve, was the sermon planned for delivery in Ebenezer Church, Atlanta, Georgia, a Christmas Sermon for Peace.

Non-violence, black power, racism, militarism, poverty: most of these are controversial topics. The speaker clarifies misconceptions, for example, 'black power'; and calls his fellow-countrymen of the United States of America, as well as all peoples of the 'have' countries to a continuous campaign against the evils that divide and cripple society; the chief being poverty, racism and war. *The Trumpet of Conscience* is a moving personal testimony of faith, a challenge which no Christian conscience (indeed no human conscience) should evade or refuse to meet.

The sufferings of the negro minority in the United States of America since the time of slavery, who only now are beginning to experience a true freedom, stirs Martin Luther King to write with a longing and passion for justice. In his vision he sees the poor of the land, white and black, who are suffering not only outright oppression but, much more, general deprivation of basic human rights.

Non-violence for Martin Luther King, as for Mahatma Gandhi, meant love in action: to the wrong-doer 'we will meet your capacity to inflict suffering by our capacity to endure suffering', 'we will not worship at the altar of retaliation'. The most recent

example of this is the resolution of the Conference of Czech Brethren, assembled in Prague. This was issued within a week of the Russian occupation. 'We face hard weeks and months . . . . we chose the path of stubborn non-violent resistance to lies and injustice'. Martin Luther King emphasised that the action of love in seeking justice for men did not mean a state of passivity: not passive resistance to evil, but active non-resistance to evil. Every man is a child of God, a personality to be respected, whatever his colour, social position; indeed, whether an oppressor or victim in the social struggle. The love that goes out to him means that he is given the love that is owed to him by other children of God, but also the rights that are due to him as a human being made in the image of God.

Love in action meant essentially the pursuit of justice; Martin Luther King extended this to a world scale of massive non-violent protests, marches, and to civil disobedience. 'Non-co-operation with evil', he wrote, 'is as much a duty as co-operation with good'.

The assassin's bullet which killed Martin Luther King at the age of thirty-nine, in Memphis, Tennessee, on Thursday in Passion Week 1968, could not kill the love which he proclaimed, which he lived. To quote the last words of his Christmas sermon: 'I still have a dream that one day the glory of the Lord shall be revealed, and all flesh shall see it *together*'.

NEVILLE S.S.F.



## Spiritual Guide

**Lines of Encouragement : From the Letters of Father Hubert Northcott C.R.**

*Edited by Father Dominic Whitnall C.R. S.P.C.K., 9s.*

*Lines of Encouragement* are extracts from his letters arranged so that we may spend Lent with Father Northcott C.R. and at once I am reminded of one of his own brethren, Father Frank Biggart, saying to me on a Lent visit to Father Northcott, 'Why can't you come and see Hubert at a more amusing time?' For despite the title, and the introduction by Father Geoffrey Curtis C.R. the whole format is totally unlike Hubert, and his Community, and suggests dullness.

As one of those whose lives he helped to shape and brighten in the early days of S.S.F. I had certainly hoped for something bigger, and, I would even dare to say, better. Something nearer the size of von Hugel's *Letters to a Niece*. Perhaps the preservation of anonymity made this impossible; but let no one imagine that Father Northcott's letters were mere snippets of spiritual advice, for they had a depth, a zest, and a tang of a fullness of life most of which must, inevitably, be lost in a selection neatly arranged under daily headings!

And yet, and yet, how splendid they are, these haphazard snippets. 'Spiritual reading is very important and a great help; but there is a danger in *reading* too many books on prayer—the danger of constantly as it were feeling one's spiritual pulse, wondering where one has

got to, instead of being content to be a simple child of God, loving to be with him and speaking to him or being silent as the Holy Spirit guides'. 'You ask for a ruling thought. No, *not* humility. God teaches us that generally himself. If we think too much about it, we end by priding ourselves on being humble—and the cure for that is difficult!' 'Stick to your gardening, though learn detachment. Thank God there are at any rate some things which we both ought to do and love doing. In heaven we shall love everything we have to do and all for God and in perfect recollection'. 'What a wonderful thing *true* obedience is! It makes one happy in whatever job one is given to do in the Community. It is the crux of the life. So many religious go on well enough till they are given something they don't like and feel that their personal talents are being wasted. The trouble is that instead of identifying themselves with the Community and being glad to fill any gaps they are asked to do, they look upon the Community rather as a sphere in which their own interests and abilities can best be developed'. 'So take comfort, my dear, and thank God'.

After all, we are very lucky indeed to be able to spend another Lent with Father Northcott.

DENIS S.S.F.

## Corporate and Personal

**Lent with the Liturgy.** *By Reginald H. Fuller. S.P.C.K., 12s. 6d.*

There must be many people for whom the liturgy, the official corporate prayer of the church, sticks out like a sore thumb. For them the liturgy does not fit into that intensely personal experience

which they would say is 'real' prayer. The value of a book like this is that it can help to bridge an awkward gap and so relate liturgical and personal prayer that individual Christians may pray the

liturgy (not quite the same as praying *at* the liturgy) better, and find in it material which deepens and enriches their personal prayer.

In two introductory chapters Doctor Fuller shows first that liturgy is an integral part of the gospel, since it is 'the saving work of God in Christ, wrought once for all on the cross, and yet ever present and available in its effects until the end of time' (p. 8); and secondly that Lent, having reached its present form by a gradual extension backwards from the paschal feast, now serves as a preparation for this celebration, as a refresher course of instruction (originally shared with candidates for baptism) and as an opportunity of recalling our sinfulness and renewing our penitence. These three motifs, in the reverse order, are reflected in the Lenten liturgy on which the rest of the book is a commentary.

The book is firmly traditional in its approach. Bonhoeffer and R. M. Benson are quoted in support of reciting the imprecatory psalms (p. 44). The material on which the book is based is 'unreformed', viz., the collects, epistles and gospels provided by the Book of Common Prayer for the period from Ash Wednesday to Holy Saturday. These, however, are what most Anglicans are likely to hear for the time being. Some of the appointed scripture passages are particularly difficult and Doctor Fuller shows their relevance in the light of the three motifs of Lent already stated.

Anyone who expects a collection of Lenten readings arranged on the 'thought for each day' principle will be disappointed. Based on addresses given to Lutheran clergy in Chicago, this book is solid and draws constantly on liturgical and biblical scholarship. Personal and practical challenges are

clearly dealt out for Ash Wednesday: 'What we should always do we often fail to do at all because at no time do we make a special effort to do it' (p. 25); quotations from Bonhoeffer about 'cheap grace' and Luther on confession—'When I admonish men to come to confession I am simply urging them to be Christians'—(p. 30f); 'Lent is a time for the local church... as a congregation... to ask itself how far it is being the Church?' (p. 32); 'In fasting we detach ourselves for a season from the penultimate in order that we may attach ourselves to him who is Ultimate' (p. 34). Although this emphasis is less apparent elsewhere. Doctor Fuller's book will reward those who can study the relevant pages *before* sharing in the liturgy and are prepared in the light of them to think out its implications for themselves.

Of particular value is the writer's exposition of the Sunday gospels as 'prefigurations of the central saving acts of cross and resurrection' (p. 41). This ties up with his warning that we can only get penitence into focus in the light of the paschal festival (p. 26f). He shows too how the liturgy points towards a balanced view of the atonement (pp. 92f): cp. 'The doctrine of atonement through Christ's sacrifice does not mean that we are released from the necessity of obedience, but that we are freed precisely for obedience' (p. 73). In his consideration of the 'Triduum Sacrum' Doctor Fuller shows the deficiencies of the Prayer Book and calls for changes in various current practices which will emphasis more clearly the church's sharing in Christ's *transitus* from death to life (pp. 103f, 117ff). There are small misprints on pp. 25 and 107.

REGINALD S.S.F.

## Practical Care

**Case Work and Pastoral Care.** By Jean S. Heywood.

S.P.C.K. Library of Pastoral Care, 12s. 6d.

Miss Heywood has succeeded with remarkable brevity, in describing the assumptions and methods of professional work, with people in difficulty, now commonly called 'case work'. Her attitude is the opposite to the impersonal bureaucrat, and she shows most convincingly the power of love and truth, when used sensitively by a trained worker. She illustrates clearly the need for the worker to know his own feelings and motivations so that he uses himself with proper detachment. The clergy and all who work with people will gain much from the book.

Miss Heywood is a Christian and points to the Christian assumptions of

case work, in a way similar to Paul Halmos in *The Faith of the Counsellors*. Her chapter on 'Priests and Social Workers', however, is perhaps the most disappointing, at least for those struggling with the current confusion about 'the priests' role'. She obviously believes in priests and their work of prayer, worship and group leadership. She thinks they would gain by absorbing case work insights. But, though she implies that the integration of the modern understanding of man with theological truth is the task before Christians, she isn't able to enlarge on what many of us feel is the central issue for us today.

BERNARD S.S.F.

## Mind of Love

**Readings from Pope John.** Edited by Vincent A. Yzermans. Mowbrays, 18s.

This small book of just over a hundred pages contains subject matter for forty-seven meditations, none longer than two pages, based on the letters and addresses of Pope John. The compiler states, 'This is but a small collection of the spiritual thoughts of that man chosen by his fellow cardinals to be Pope John XXIII. These are the writings of 'a man who, in becoming the common father of all Christians, was endowed with a charismatic gift of identifying the best elements of the church with the best aspirations of the modern world'.

The original recipients of the letters and addresses ranged from young to old and represented a broad spectrum of society, the sick and infirm, farmers, cardiologists, cardinals, nuns and newly consecrated bishops, to quote only a few. No less the material is representative of the great festivals of the church as it

contains Easter, Christmas and Whitsun addresses.

Throughout the book one is conscious of the continuing theme of the 'I-Thou' relationship, for to Pope John, *love* is the only link between heaven and earth and between men. This consuming love which burned so fiercely in his own heart and whose source he saw in the eucharist gives birth to that irrepressible hope and joy which enlivens all his thoughts enabling him to speak to all, simply and directly, of our unity in Christ.

The volume is beautifully produced, clearly printed and of convenient size, and if the price for such a small compilation seems excessive, let us not forget that if the book is small the thoughts of its writer are large and illumined by the brightness of his love in Christ, for which he prays all may strive in unity.

IAN S.S.F.,  
Novice.



## City of God

**Byzantium and Europe.** By *S. Vryonis*. Thames and Hudson, 18s.

The death of a reality is always the beginning of a legend. When that reality caught men's imagination and stirred their blood, as did the lure of Golden Byzantium, then poetry and fairytale flourished, fed on rich images, striking chords deep down in the Greek consciousness. That the lure remains to the present day is proved by the recent news that a complete replica of S. Sophia, the Emperor's great church, is to be built near Athens. Since the original cannot be obtained, an image must be provided.

The tragedy and magnificence of the images have been set aside by Professor Vryonis and the reality lucidly portrayed. This reality, which had power to charm pages of delightful prose from even the disdainful Gibbon, appears much richer than any poetic image. There is every-

thing one could possibly desire: a golden emperor, beautiful empress, marble-walled palaces where fountains play and nightingales sing, a whole string of noble courtiers with high-sounding titles. Then there are the philosophers, quoting Homer a little too easily and a little too often, but which of us has even read Homer in this high-powered twentieth-century culture? Constantinople has been a model, none more typical, which the Greeks simply called, 'The City'. The Stronghold defends the pulsating life within its walls from the chaos without. Professor Vryonis captures the vision of empire—perhaps the nearest to that 'kingdom' of which Christ spoke—of which he was, in symbol, the head.

ANTHONY S.S.F.,  
Novice.

## Unity in Love

**The Church is One.** By *Alexy Stepanovich Khomiakov*.

With an introduction by Nicholas Zernov. Fellowship of S. Alban and S. Sergius, 3s. 6d.

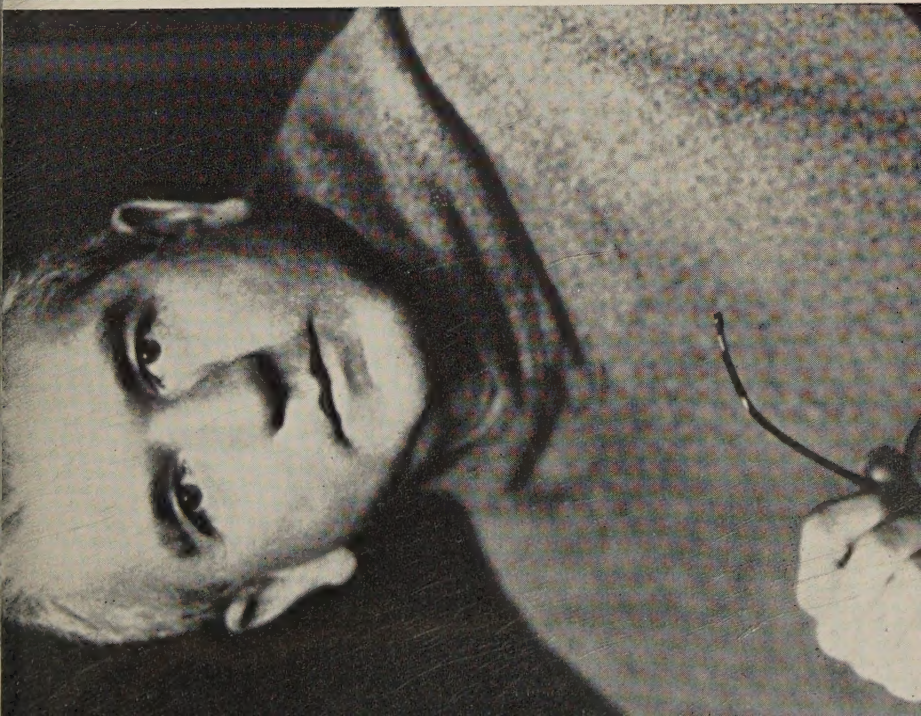
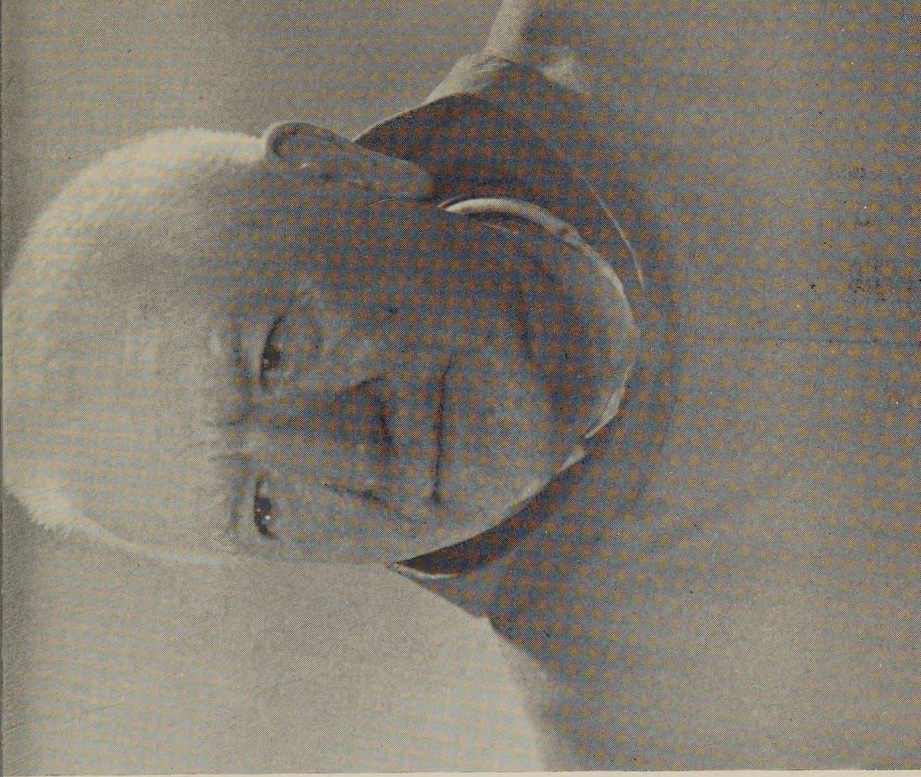
This book was written by a Russian Orthodox layman, a retired cavalry captain, in 1845, as a result of his correspondence with William Palmer of Magdalen, and has had considerable influence on modern orthodox theologians such as Soloviev, Bulgakov and Florovsky, and indeed in the ecumenical movement as a whole through its vision of the spirit of Orthodoxy as supplying a possible synthesis between Catholicism and Protestantism.

As against a legalistic and confessional notion of the church he stressed

the supremacy of God ruling and inspiring his church through the Holy Spirit expressed in the *koinonia* of love, the sole criterion of truth.

Nevertheless he believed that such a *koinonia* could not be found outside the Orthodox church, since it could not exist in a context of disunity. But perhaps he would have seen in the present search for unity a moving of the spirit across all denominational barriers which would allow a place for all ecumenically-minded churches within the *Ecclesia Una Sancta*. FRANCIS S.S.F.





FATHER JOSEPH, O.S.F.

*The American Founder about 1930 (in the habit worn at Merrill, Wisconsin,  
with its cold winters) and about 1960.*